

The Arraignment
AND
CONDEMNATION
OF

The chiefe Heresies and Errours
of these Times.

WHICH

May serve as an Answer to a late scandalous and
blasphemous Libell: intituled,

The Arraignment of Mr. Persecution.

CONTAINING

A cleer and full confutation of these Sects following: viz.

1 Papists.

2 Arminians.

3 Antinomians.

4 Anabaptists.



5 Millenaries.

6 Brownists.

7 Familists.

8 Seekers.

WITH

A plaine discovery of Atheists and Hypocrites:

AND

Divers speciall Cases of Conscience resolved.

Dedicated to the honourable Committee at Grocers Hall.

By R. Squire, a lover of Truth and Peace.

Psal. 122. 6.

Pray for the peace of Jerusalem: they shall prosper that love thee.

Printed and published for the benefit of the Church of

CHRIST. 1645.

115

7/18
18.



A plain discovery of A. ...

Dr. R. Spence, ...

Printed and ...

TO THE
RIGHT VVORSHIPFULL
THE
RELIGIOUS COMMITTEE
AT

Grocers Hall, in London, appointed for Sir
WILLIAM WALLER.

Right Worshipfull,



S I met with many lets and impediments to hinder me in this worke, so I met with some encouragements that forced me to perfect the same; the impediments presented unto my thoughts, was that abundance of light shining round about us, with so many godly learned men in every place; as also mine owne inabilitie and insufficiency, which forced me to resolve against this worke, with the slanders and reproaches of them who are wont to slight the grounds which they examine not: but every truth being much more worth then my name, liberty, or life, which I have good reason to despise for his sake, who emptied himselfe of all his glory, forced me to continue my progresse against those many and different opinions that now are in this last age of the world; and because of the daily in-

A 2 crease

The Epistle Dedicatory.

crease of them to the misleading of some, and to the trouble of others, but most of all because of that dishonour that is brought unto God thereby; I (the least of Saints, and the worst of all men, as well as) the unfittest of men, yet for the Churches sake have put pen to paper, whose prosperity I wish, whose peace I pray for, and whose love I desire: that there is many and different opinions, wonder not because they are foretold, but rather be established in the Scriptures, that those things are come to passe, for the accomplishment of the Scriptures doth not onely prove that there is a God, but that the Scriptures is the truth of God: read distinctly, observe carefully, and examine what I write, as in the sight and feare of God; and if it agree with the Scriptures, receive it for the truths sake; if not, reject it; yet let neither the meanesse of my gifts, nor of my person, hinder your thoughts, or any way abate your Zeale, being this poore worke of mine through the blessing of God may be a meanes to confirme some, and to reduce others, that so we may have a happy union, and serve the Lord with one consent, notwithstanding our great distractions; which I shall now and ever pray, alwayes remaining

Your Worships

humble servant,

ROBERT SQUIRE



THE SOULES COMPLAINT

B E I N G

Deserted and convinced of its condition.



I Am not ignorant of my former happinesse, when I desired to walk with God and to be ruled by his Law; when I could have said with *David: Lord how I love thy Law! It is my meditation continually; nay it is sweet unto my taste, sweeter then the honey, or the honey-comb; nothing more desired then death, and to be delivered from this body of death, that so I might cease and sinne no more: nothing more feared then a back-sliding heart: what joy did then remaine in my heart, and what peace did abide in my soule and quietnesse in my conscience? I could then have said with David, Thy loving kindness is better then life; then had I communion with the great God of heaven: but woe be unto me, this is lost and gone from my soule, and now shame, sorrow, guilt, and trouble of heart are met together; O sinne, sinne, woe be unto me, for I have sinned; not secretly, but openly, and therefore I shall declare my sorrow with *David* to God and the whole world: I have grievously sinned against the Lord, sinnes of all sorts, sinnes of all kinds, secret sinnes, sinnes in thought, sinnes in purpose, sinnes in desire and in act; open sinnes, sinnes of omission, sinnes of commission, sinnes of ignorance, but most of all, sinnes of knowledge and of wilfulnesse: Those sinnes are my sinnes saith the soule, O the guilt*

that now lies upon my conscience, now I know what sinne is, and what it is to sinne against a God! Sinne procures judgements here, sinne brings wrath hereafter; sinne hinders blessings, and sin procures curses, sin defiles the conscience; Nay, what may not be said of sinne? sinne made Angels Devils, sinne made Christ himselfe to cry and say: *my God my God, why hast thou forsaken me?* yet further, every sinne is mortall, and deserves death, if no more could be said of sinne, this were enough to cause men to be afraid of sinne for ever; But besides this, sinne violates the holy Lawes of God, and causes him who should be mans Saviour to be his destroyer, a friend to be an enemy; yet for all this could not I be so afraid of sinne, as to avoid it, but God with-holding his grace, suffered me to fall through the deceitfulness of sinne, according to that in the third of the *Hebrewes* and thirteenth verse, where we see that the want of Exhortation, or the slighting of exhortation is the ready way to fall into sin; And for this beleve experience, as sinne is said to be deceitfull, so is the heart of man, *Jeremiah 17. v. 9.* as though the heart of man were made up of nothing but sinne, where we may observe that sin and the heart of man not sanctified are two fit companions; further the Lord saith, *the imaginations of mans heart are evil, and that continually: Gen. 6. v. 5.* Oh that man were acquainted with his own heart, where he might see the root of all sinne, as in its Center! and therefore the holy Ghost commands men to keep their hearts with all diligence, he doth not say with diligence, but with all diligence, further shewing unto us not onely the sinfulness, but the deceitfulness of the heart: Now, man not being able to keep his heart, in regard of the many turnings and windings of the same, the holy Ghost himself commands & saith, *My son give me thy heart;* now that must be given unto God two wayes: first, in a cessation from sinne; secondly, in a practicall obedience of well-doing: The want of being acquainted with thine owne heart, and the not giving it unto thy God in time, as thou art commanded, will be the cause of thy sinne: judgements, shame, and sorrow, all thy dayes; for to thy grave thou wilt not go in peace: But on the contrary, if thou labourst to be acquainted with thine owne heart, and give it to thy God in time, then shalt thou live, and go to thy grave in peace: oh happy man if thou dost this! but woe be unto me, for I have sinned, I have sinned against the Lord, how just is it now for the Lord to deny

deny me repentance, and to give me up to blindness of mind, hardness of heart, and to seale me up for wrath and condemnation, which of all judgements is the greatest, from which the good Lord deliver me, though I have deserved thy wrath; oh Lord help me and deliver. I cannot forget that saying of the Prophet *Nathan* to *David*; *The sword* (saith he) *shall never depart from thy house, because thou hast caused the enemies of the Lord to blaspheme*; this also is my evill, saith the soule, and therefore troubles and misery must follow me all my dayes, even to the grave, where now I shall not go in peace; and which now is the cause of my sorrow and shame, whereat the enemies of the Lord doe rejoyce, I meane carnall men; but let such take heed how they slander Religion or the professors thereof, because of my fall; it is not in Religion, nor in Professors, as they are Professors; no, no, you carnall men, look to your owne hearts, and to that filth and corruption that is there, that causes you to fall every day by swearing, drinking, lying, whoring, and the like; let your mouthes be stopped, and be still; and as *David* saith, rejoyce not oh mine enemy, *though I fall, I shall rise againe*. It is true, I have fallen, the Lord give you wisdom that you may take warning thereby, and not be encouraged to sinne, nor to scoffe at Religion, nor the Professors thereof, lest God take vengeance upon you all; and being that we see in Scripture that it is possible for the best of men to fall into all sorts and kinds of sinne; as *David*, a man after Gods owne heart; *Peter*, an holy Apostle of Jesus Christ; and *Salomon*, one that was belov'd of his God: and yet in all sorts and kinds of sinne, *Prov. 5. v. 14*. I was, saith he, almost in all evill; I shall therefore shew how men come to fall into sinne, and then why God suffers the best of men to fall, when he hath power to preserve and keep them from sinne

First, God suffers them to fall into sinne, as he is the Author of all actions; God was the Author of mans fall at the first, although not of the sinfulness of his fall but onely by permission, and so he is of all the finnes that man falls into. There is a difference between the action and the sinfulness of the action, the action is from God, the sinfulness is from our selves, onely God permitting of it; The being of the Angels that are now Devils, was from God; but their being evill from themselves; and so for all other creatures, as Toads, or any other creature that is venomous or hurtfull, their being is from

from God, but their being hurtfull is from themselves: in a word, there is no action, as it is an action, but it is from God; but the sinfulness of the action is from man, onely of God permitting of it: this is the first way whereby man comes to fall into sinne.

Secondly, as God may be said to be the cause of mans fall, so the Devill also occasions mans fall, he made an attempt upon our Saviour to cause him to sinne, he would have had him to have destroyed himselfe in casting of himselfe downe from the top of the Temple; and to have committed idolatry in falling downe to worship him; a fit subject indeed for Divine worship, but here he could not prevaile; and therefore he saith, *the Prince of this world cometh, but hath nought in me*, meaning in himselfe; the Devill not fastning there, he attempts poore man and there he prevailes, as with *David*, to number the people, so in *1 Chron. 21. v. 1.* and so he causes man to fall, some into one sinne and some into another; thus the Devill causes man to fall.

Thirdly, man is the cause of his owne fall, so saith the Scripture, *thou hast fallen by thine iniquity*: Man by reason of his owne iniquity falls into iniquities, and by reason of his owne sinne falls into sinnes; were it not for that in-dwelling of sinne that is in man as man would not be the cause of his owne fall, so there would be nothing for the Devill to fasten upon, to occasion mans fall.

In the next place I am to shew why the great God that hath power to uphold and keep his people from sinne, doth permit and suffer them to fall into all sorts and kinds of sinnes. even to the scandalizing of Religion, and the opening of the mouths of wicked and ungodly men.

1. God suffers his owne people to fall into sinne, that so he might shew unto them that in their natures are the seeds of all sinne; there is not a sinne in the wickedest man that lives on earth, but the seeds and spawne of that sinne is in the best of men; and therefore the Apostle calls his body, *a body of death, Rom. 7. v. 24.* in regard of that in-dwelling of sinne that was there, and now is in the best of men; this is the first reason why God suffers his owne people to fall into sinne.

2. God suffers his owne people to fall into sinne, thereby to humble them, and to make them mourne for their iniquities: so *David*, Lord, saith he, *I go mourning all the day.* So *Peter*, he wept bitterly

bitterly for his transgression, & this is that which the Gospel calls for; *Humble your selves under the mighty hand of God, James 4. v. 10.* As man hath beene proud in a way of disobedience, God commands him to be humble in a way of obedience, *Micah 6. v. 8. He hath shewed thee oh man what is good, and what the Lord requireth of thee: to doe justly, to love mercy, and to walke humbly with thy God.*

Thirdly, God suffers men to fall into sinne, thereby to shew them the filth of sinne; sinne is of a defiling nature, *Matthew 15. v. 18.* Sinne defiles the whole man, it defiles every faculty of the soule and body; sinne defiles all actions and duties, and whatsoever a man sets his hand unto; this is the third reason why God suffers man to fall into sin.

4. God suffers his owne people to fall into sinne, to awaken them out of the spirituall slumber and security that they are in; and therefore the Apostle saith: *Awake thou that sleepest, arise, stand up from the dead, and Christ shall give thee light.* The best of men are subject unto spirituall security, so both *David* and *Salomon*, *David* two yeeres after those great sinnes that he committed; the Lord suffers the best of men to fall into sinne, that he might awaken them; this is the fourth reason.

5. God suffers his owne people to fall into sinne, that thereby they might be the more jealous and suspicious of themselves according to the Apostles words, *Let him that standeth take heed lest he fall;* and so, blessed is the man that feares alwayes; I say, God suffers man to fall into sinne, thereby to shew him his pride and self-confidence.

6. God suffers his owne people to fall into sinne, to keepe them that they doe not idolize their graces; when men are in a secure condition, proud of their owne strength, and those gifts that God hath given them, God suffers them to fall, to take them off from all reliances upon themselves; this is the sixth reason.

7. God suffers his people to fall into sinne, yea into great scandalous sins, as murther, adultery, and the like; yea into sinnes against knowledge, and all that he may manifest the riches of his graces, and the freenesse of his love in the pardoning of those great criminal and scandalous sinnes; here is free grace, when the Lord pardons sinnes of knowledge, sinnes of wilfulnesse, according to that in *Jeremiah 33. v. 8, 9. I will cleanse you from all your iniquities, and it shall be unto me a name of joy and praise through the world.*

8. God suffers his owne people to fall into sinne, to keep others from desperation; this is one reason why God did suffer *David, Salomon, Peter*, and the rest of the Saints to fall into sinne in former times, to support and keep men from desperation that fall into sinne now in the last age of the world; when men remember that the Lords worthies have faile, it is a meanes to support their spirits, and to perswade them, that there may be as well mercy in store for them that sin now in these later times.

First, this may teach us what to doe, or how to carry our selves in a false condition; the soule is then to call to mind Gods former dealings with it, or its former condition before its fall: so *David*, *I remembered thy mercies of old*, saith he, *and was comforted*; the soule is then to call to mind its former union and communion with God, and there to revive and comfort it selfe; saying, I was once in the Fathers love, why should I now question it? once I had communion with God, why should I be afraid, or despaire of mercy? This were to adde sin unto sin; I will therefore rely and rest upon the Lord; yea though the Devill afright, wrath amaze, conscience accuse, and man condemne, yet will I trust in the Lord, and stay my selfe upon my God, according to that saying in *Isa. 50. v. 10.*

Secondly, it may teach the best of men watchfulness over their owne hearts and wayes, being that such sad events follow sin; God is dishonoured, the Gospel scandalized, the Saints grieved: besides he that falls loses communion with his God; it procures the apprehension of wrath, and the guilt of sin upon his conscience, besides many other inconveniences, as shame, sorrow, and griefe all his dayes; therefore I say labour to be acquainted with thine owne heart, and to be watchfull over thine owne wayes, that thou fallest not through the deceitfulness of sin.

Thirdly, It may be for caution unto men how they censure and condemne those that they see fall into sin, judging them to be Hypocrites, and men that are out of the favour of God; when we see that the best of men are subject to fall; thus they condemne the generation of the just, as *Salomon, David, Peter*, and *Abraham*, who was the friend of God, with many other of the faithfull servants of God: it is evident that these men were never either acquainted with their owne hearts, or with the Scripture; where they might not only see that it is possible for the best of men to fall into sin, but also
their

their owne duty how they ought to carry themselves to them that are fallen, *Gal. 6. v. 1. If any man be over-taken in any fault, you that are spirituall, restore such a one*; he doth not say condemne such a one, censure him, slander him, no he must be restored; and then the manner how; that is with the spirit of meeknesse, not with the spirit of reviling, terrifying the terrified nor troubling the troubled. And then there is the reason why; Because, saith the Apostle, thou art subject unto the same finnes thy selfe, considering thy selfe, lest thou also be tempted, or fall into sinne. And so the Apostle, *Let him that standeth take heed lest he fall*; And againe, *Be not high minded, but feare*, otherwise the neglect of duty, and the want of watchfulness will be the cause of thy fall, and so of thy sorrow and shame; this is the third inference.

Fourthly, from hence we may see the filth of our natures: besides experience, see testimonies of Scripture to this purpose: First, see *David, In sinne*, saith he, *was I conceived, and in iniquity did my mother bring me forth*; see, here was sin in the very cradle, nay before the cradle; *In sinne*, saith he, *was I conceived*; Nay, *Paul*, a good man, an Apostle, *Oh wretched man*, saith he, *that I am, who shall deliver me from the body of this death*? And *Salomon*, *I was almost in all evil*; this sheweth unto us, I say, the filth of our natures; what hath man then to be proud of, without it be of sin? Foolish man, looke not so high, why art thou proud foolish man? what, proud of earth, nay of sinfull earth? oh vaine man, be ashamed of thy sin, and humble thy selfe before the Lord; vaine man, thou art earth, and to earth thou must returne; death will devoure thee, and the grave will destroy thee; oh the vanity and sinfulness of mans nature! In a word, the best of men are vanity, and the wisest of men is a lie, labour therefore to see the filth and sinfulness of thy nature: this is the fourth use.

Fifthly, it may teach us to pity those that we see wallowing, or going on in any course of sin, as when we see drunkards drunk, or swearers sweare, or men going on in any course of sin whatsoever, then to reprove, then to admonish & to pity, knowing that their way is hell-ward, death-ward, and damnation-ward; and that there is the same sins in our natures that they commit or fall into, I say therefore pity them, and pray for them. But where there is any wicked gracelesse man, or woman, that is incorrigible, going on in any course of sin whatsoever; let them know that the great God of heaven will

meet with them at one time or other, and without repentance take vengeance on them; And therefore swearers, sweare no more, nor let the drunkard be drunk any more, nor the lyar, lie any more; I say, doe not think to go on in any course of sinne, and say, God forgive thee, or God be mercifull unto thee; no no, this will not serve the turne, if the word of God be true: therefore looke in that dreadfull place in *Deut. 29. v. 19, 20.* they are the words of the great God, who is the Judge of all men; nay, who is truth it selfe: And he saith, if any man go on in sinne, *adding drunkennesse unto thirst*; his meaning is, committing one sinne after another, let the sinnes be what they will, though never so small, yet if it be persisted in, it will damne thy soule as well as the greatest; If it be but that sinne of lying, which many men make nothing of, they are so naturally addicted, and enclined to it; But let me tell thee, that that very sin is enough to damne thy soule for ever; for this consider two places, *Acts 5. v. 6. 8.* where *Ananias* and *Sapphira* his wife were both stricken downe dead for lying; And againe, thou that art a lyer, looke into that place in *Revelation 21.* and the last verse, where thou maiest see that no lyar shalt be saved; and therefore doe not lye, and sweare and be drunke, and flatter thy selfe, and say thou hast a part in Christ, or shalt be saved; for all this, I tell thee, and not I, but the Lord, that his wrath and jealousie shall smoake against thee, and all the curses of God shall light upon thee, and he will blot thy name from under heaven, according to that place alleadged in *Deuteronomy 29.* And therefore lyar, looke to thy selfe in time, and doe not say thou shalt doe as well as others; for the best and holiest of men sin as well as thee; doe they so, doe they sin as well as thee? But tell me, doe they love their sin as well as thou? no, no, they mourne for sin, but thou takest pleasure in sin; they forsake sin, but thou continuest in sin, and rejoycest in doing evill; and therefore I say, please not thy selfe with shadowes and fancies to destroy thine owne soule: thus much for the fifth use.

Sixthly, is it so that the best men may and doe fall into all sorts and kinds of sins, then this may teach us to admire free grace, and Gods undeserved love; and that upon this ground, because no sin whatsoever can divide or separate God from the soule, that union which is betweene God and the soule, cannot I say be broken. And for this purpose consider that saying in *Esa. 54. v. 9, 10.* where we have

have the oath of God for it; for saith he, *As I have sworne that the waters of Noah shall no more go over the earth, so have I sworn that I will not be wroth with thee, neither shall the Covenant of peace be removed from thee, saith the Lord;* And good reason there is for it: First, because Gods love is a free love, and therefore the Lord saith, *I will beale their back-slidings, and love them freely;* And as there was nothing at the first to move God to love us, so there is nothing that can hinder his love; and therefore it is called great love: so in the second of the *Ephesians* and the fourth verse. As the love of God is a free love, and a great love, so it is a continuing and an abiding love: he is a God that changes not. *Mal. 3. v. 6.* God is not mutable in his love, he doth not love to day, and hate to morrow, as man doth: Love is a passion in man, yea in the best of men, but it is not so in God, *Esay 27. v. 4.* *Anger is not in me, saith the Lord:* God at the first made all things good, and so the objects of his love; man that was then the object of the Fathers love, is now the object his love, and shall remaine so; *for whom he once loves, he loves to the end,* even for ever unto all eternity; Oh the heighth, and breadth, and the length of this love, that nothing can hinder, no not sinne it selfe! See *Cant. 2. v. 10.* there the Church is called Christs beloved, and his faire one, notwithstanding her finnes, and her defects: *Salomon*, a great sinner, and yet beloved of his God: *David*, a murderer, and an adulterer, and yet a man after Gods owne heart: here is rich love, here I say is free grace indeed, God doth not onely love the man that hath sinned, but the man sinning: Men and Angels wonder and admire at this love, and be admonished to heare of this so free grace, which may engage both men and Angels to praise, laud and honor God for ever, to whom be praise in all the Churches of Christ. Amen.

And as it is possible for the best of men to fall into all sorts and kinds of sins, so it is possible for them to bring themselves into great trouble and affliction, and yet to expect help and deliverance from God out of them; this I thought good to premise, because of that voyce that now rings in my eares; saying, if I had suffered for a good cause, then I might looke for deliverance, but not now, being that I have brought my selfe into troubles: it is true, troubles are of two sorts, they are either such as God laies upon men, or such as men bring upon themselves; for the troubles that God laies

laies upon men, they are either inward or outward; these I shall onely touch, and come unto those troubles that men through weaknesse, or indiscretion, bring upon themselves; they are also of two sorts, for the inward troubles that God layes upon men, they are such as these: first, the guilt of sin upon the conscience: secondly, the apprehension of wrath, and divine vengeance due unto man for the same, with the trouble of heart and disquietnesse of spirit, and the like. Againe, for the troubles that God laies upon the bodies of men, they are many and great, see this in good *Job*, who lost all his substance, with his sonnes and daughters, in one day; besides the many tortures inflicted upon his owne body, for which he saith, *the Lord giveth, and the Lord taketh away, blessed be the name of the Lord*; *Paul* and *Silas* were also imprisoned, *Acts 16. v. 25.* where they rejoyced and sung Psalmes; *Peter* also in prison, *Acts 12. v. 4. Heb. 11.* and the latter end: See the many and different troubles that the Saints underwent: and yet withall see the testimony of the holy Ghost concerning them; The troubles that they underwent were not for sin, as some doe vainely imagine, no, they were for other ends, as for the triall of their graces, *1 Pet. 1. v. 7.* the increase of patience, *Rom. 5. v. 4.* and that they might be partakers of his holinesse, *Heb. 12. v. 10.* These afflictions the Saints may rejoyce in, and expect deliverance from, but for the afflictions that men bring upon themselves, the world saith there is no expecting of deliverance, and the Saints say that none of the godly did ever thus fall; but for the world I regard not, and for the Saints I would have them better informed and know, that such a condition is neither helplesse, nor remediable; but the promise of God may as well belong to such a one, for deliverance, as unto them, although they have brought troubles upon themselves; and therefore let us consider Gods promises, whether they be free or conditionall: And first see that in *Psalme 50. v. 15.* *Call upon me in the day of trouble and I will deliver thee*; he doth not say, if I have laid trouble upon thee, or if thou hast brought thy selfe into trouble, no, the promise is free to all the faithfull, however they come in trouble: Againe, *Psalme 34. v. 9.* *Many are the troubles of the righteous, but the Lord will deliver them out of all* yet further, *Ier. 33. v. 3.* *Call upon me and I will answer thee, and shew thee great and mighty things which thou knowest not*; thus thou seest that the promises of God are free

to his people for deliverance, how ever that they came in trouble :
 Againe, let us consider the practise of the best of men, and we shall
 see, as they have brought themselves into trouble, in that very con-
 dition they did not onely expect deliverance, but accordingly were
 delivered. See this first in *Sampson*, *Judg. 16. v. 21.* where he was in
 great affliction, and he brought himselfe into it, verse 18. and yet
 he was delivered, verse 28, 29 30. although it was by death, yet
 it was according unto his owne desire : that his troubles were great,
 it is apparent : first, he was deprived of his strength, then delivered
 into the hands of his enemies, even thole that sought his life; where
 he was tortured and tormented, and deprived of both his eyes, and
 then sent, where he did labour and grind in a mill, where he was
 for a long season, and afterward he was made the Philistims foole,
 where he ended his dayes : but observe, he brought himselfe into
 this misery, by yeelding unto the request of deceitfull *Delilah*.
 From whence take notice, how dangerous a thing it is to impart a-
 ny secret unto a deceitfull woman, or how easie a thing it is for a
 deceitfull woman to overcome a man, although it be to the hazard
 of his owne life. But that it is possible for good men to bring
 themselves into trouble, see it further in *David*, a man after Gods
 owne heart, who sinned against God in numbring of his people,
1 Chron. 21. v. 1. where he brought himselfe into great misery,
 and then calls upon his God, verse 26. and he was delivered verse 27.
 Yet further, see that remarkable passage concerning *Jonah*, who
 was commanded of God, to go to *Nineveh*, but he takes Ship, to
 go to *Tarshus*, contrary unto Gods command ; now God raised a
 great tempest in the Sea, where the Mariners tooke *Jonah*, and
 threw him into the water, where he was ready to perish, then he
 was devoured by a Fish : These troubles were very great, and yet
 he brought himselfe into them ; he was so neare perishing, that he
 were almost strangled with the weeds that were wrapped about his
 head, *chap. 2. verse 5.* then he looked for deliverance in the Sea,
 and cried out of the belly of hell, *verse 2.* and he was delivered
verse 6. And after his deliverance, as is the duty of all men, he
 payed his vowes, and returned thanks, saying, *deliverance is of the*
Lord, verse 9. See yet further, in *Psalme 106, 107.* where the
 Church brought themselves into great misery and distresse, even
 to afflictions and irons, and then they cryed unto the Lord, and
 he

he delivered them out of their dutresse; he remembered for them his Covenant, and repented according to the multitude of his mercy; though man sin and breake Covenant with God, yet he is faithfull and will not breake Covenant with man; though man sin, God spares; though man commit iniquity, God forgives; and therefore he saith, *Let the wicked forsake his wayes, and the unrighteous man his thoughts, and turne unto the Lord, for he will have mercy upon him, and to our God, for he will abundantly pardon*: And he saith further, *As the heavens are higher then the earth, so are my wayes higher then your wayes, saith the Lord, Isa. 55. v. 8, 9.* As men may bring outward troubles upon their bodies, so they may bring inward troubles upon their soules; there is no inward soule trouble, but the soule may bring that trouble upon it selfe; nay, and doth, it is the complaint of *David* in *Psalm 88. v. 3.* My soule, saith he, is full of trouble; and indeed the soule may thank it selfe for them, for it is not the will of God that thou shouldest be troubled and tormented in thy selfe; and therefore he saith, *My peace I leave with you, John 14. v. 27.* It is the pleasure of Jesus Christ, that thy soule should be filled with comfort, and therefore let me tell thee that the want of comfort is from thy selfe: *David*, a man after Gods owne heart, and one to whom comfort did belong; and yet he saith, *My soule refused comfort, Psalm 77. v. 2.* Consider what thy soule may enjoy whilest thou art here absent from the Lord, thou maiest have communion with thy God in the assurance of his love; thou maiest have the spirit of God dwelling and abiding in thee, thou maiest know thy selfe to be in a blessed condition, having thy sins pardoned, and the guilt taken off of thy soule: The knowing of these things in the enjoyment of them, will administer much peace, and cause of rejoycing to thy soule; and happy art thou in the enjoyment of them; yet all this thou maiest deprive thy selfe of, and procure the apprehension of wrath to the terrour and amazement of thy soule; Thus thou maiest bring inward troubles upon thy spirit, as well as outward upon thy body; yet for all this, thou maiest stay thy selfe upon thy God, and seeke to him for deliverance: Let us in the next place see the forerunners of mans sin, and so of his trouble and misery, we shall onely take notice of these two things: First, the pride of heart: Secondly, the flighting of reproofes; that these two are the forerunners of sorrow and misery, it is cleare in Scripture,

ture, besides experience ; First, for pride of heart, see *Prov. 16. v. 5.* Every one that is proud in heart, is an abomination unto the Lord ; *Though hand joyned hand, he shall not go unpunished.* Again, *verse 18. Pride goes before destruction, and a high mind before a fall:* Oh therefore take heed of pride, for it will deceive thee ; it may promise faire, but beleve it not, it may please thy fancy, and puffe thee up above others, but it will be to thy fall, and therefore let it be thy wisdom to avoid pride ; looke upon it as being most contrary to the nature of God ; and therefore the Apostle saith, that God rejecteth the proud, *James 4. v. 6.* and good reason that it should be so, *Habak. 2. v. 4.* the heart that is lifted up cannot be upright, and therefore it is called a back-sliding heart, *Prov. 14. v. 14.* *Looke to thy wayes, and labour to be acquainted with thine owne heart,* otherwise, as sure as God is in Heaven, he will lay his heavie hand upon thee, at one time or other, nay and upon thy family too : *Prov. 15. 25.* The Lord will destroy the house of the proud, the Lord will blast thine estate, and take away thy children by untimely death ; But if thou continue still in thy pride, and God intend good unto thy soule, he will afflict thee in thy owne person, untill he hath humbled, reformed, and fully accomplished that for which he laid his hand upon thee ; therefore let it be thy wisdom to lye downe under the hand of God, and to say, thou hast afflicted me, and that justly ; I say, kisse the rod, and see who hath appointed it : As the pride of heart is a forerunner of sorrow and misery ; so is the slighting of reproofs, and therefore *David* desires the righteous to smite him ; and *Salomons* advice is, that by no meanes it should depart from thee ; And he gives the reason for it, for saith he, *it is thy life, Prov. 4. verse 13.* take hold of instruction, let her not depart from thee, for she is thy life, where thou maiest see that the slighting of reproofes is the ready way to bring trouble and misery upon thy selfe. Again, it is laid downe by *Salomon*, in *Prov. 5. v. 12.* to be the onely cause or meanes of all mans misery ; and therefore let it be thy wisdom to labour for humility, and to have thine eare open unto instruction, receive it, although from thine inferiour, and so shalt thou be preserved from sinne and suffering ; and for this, beleve experience : it was the practise of holy *Iob* to receive instruction, although from the hands of his servants. Oh receive instruction rather.

rather then silver, and reproofes rather then fine gold; and being we see that the best of men are subject not onely to sinne, but also to all sorts and kinds of suffering; my advice is, that thou wouldest take heed thou condemnest the generation of the just, and that thou wouldest be watchfull over thine owne heart and wayes, that thou bring not thy selfe into trouble and misery; And so I conclude this with that saying of the holy Ghost, *Blessed is the man that feares alwayes*. Let us in the next place see mans duty, from that in *Luke 13. v. 24. Strive to enter in at the strait gate, for I say unto you, many will seeke to enter in, but shall not be able*: Our blessed Saviour, the great Shepheard of his Sheep, when he was in the state of humiliation here below, he was continually exercised in the worke of the Lord; and therefore hee tels his Disciples, *that he had meate to eat that they knew not of*, *John 4. v. 32*. Now in the 34. verse he tels us what that meate was, namely, *to doe the will of him that sent him*: our blessed Saviour being in this worke, or eating of this meate, there came a young man unto him, and propoundeth this question; Lord, faith he, *is there few that shall be saved?* so in verse 23. the verse before this text, which occasioned these words; now it is to be noted, that our Saviour doth not directly answer his question, but stops his mouth, by exhorting him to a duty; and the sense runnes thus: Thou askest me if there be few that shall be saved; But I tell thee, it is thy duty to seeke after Heaven, *for many shall seeke to enter, but shall not be able*. In the words, we have first an exhortation, *strive to enter in at the strait gate*; secondly, there is a reason, or a ground to enforce the exhortation; *Many shall seeke to enter in, but shall not be able*: thirdly, here is the Author of these words, or the person exhorting, and that is Jesus Christ; *I say unto you*: the words will afford us these three conclusions, First, that the way to Heaven is a way of difficulties: Secondly, that it is the duty of all men and women in the world, earnestly to labour and strive for the saving of their soules: Thirdly, that there are many that seeke after Heaven, and the salvation of their soules, which shall never attaine unto it; *Many shall seeke to enter in, but shall not be able*: For the first of these, that the way to Heaven, is a way of difficulties, it will appeare if we consider these particulars: First, if we consider the qualifications that

that we are to be qualified with, we are to be qualified with holiness, *Hobremes 12. 2. 14. Without belinesse no man shall see the Lord.* Alas, how few is there in the world whose soules are thus adorned, or qualified! Alas, it is not in the power of any created being thus to adorne, or qualifie himselfe. Secondly, thou must be qualified with meeknesse and poverty of spirit; a qualification very rare, and hardly to be found among the sonnes of men. Againe, thou must be qualified with humility and selfe-deniall; but alas, where are these men to be found? Goe to the wicked of the world, and they know not what these things meane, nay goe to the best of men, and where wilt thou finde a humble selfe-denying man? here we may take up the complaint of the Psalme, *Psal. 12. verse 1. Helpe Lord, for there is not a godly man left;* so may we say, helpe Lord, for there is not a humble selfe-denying man to be found; and therefore I say, see that the way to Heaven is a way of difficulties: Secondly, it will appeare that the way to Heaven is a way of difficulties; if we consider the severall duties that we are to performe; I shall onely touch upon two, or three. First, wee are commanded, *to doe unto all men as we would they should doe unto us, Matth. 7. verse 12.* Looke upon the actions of men, and where is this man to be found? Againe, we are commanded to love our enemies as our selves, to blesse those that curse us, and to pray for them that do despightfully use us, *Matth. 5. v. 44.* Againe, we are commanded to forgive those that have or doe trespassse against us, and wrong us either in our names or estates, *Matth. 6. verse 15.* But alas, where is the man upon earth that is of this frame of spirit? certainly he is very hardly to be found: Were the young man now upon earth, who propounded that question to our Saviour, *Lord, is there few that shall be saved?* and should propound this in *England*, our Saviour would answer and say, there is few that shall be saved indeed, for there is hardly either man or woman to be found thus qualified, or performing those duties which he is commanded, and therefore see that the way to Heaven is a way of difficulties. Thirdly, it will appeare that the way to Heaven is a way of difficulties, if we consider the many troubles and afflictions that we are subject unto; it hath beene the portion of the faithfull in all ages, and it is that which

the Saints must looke to undergo; And therefore the Apostle saith, *All that will live godly in Christ Iesus, shall suffer persecuti- on, 2 Tim. 3. v. 12.* Againe, *Acts 14. v. 22.* There the Apostle saith expressely, *Through many tribulations, we shall enter into the king- dome of Heaven.* Againe, the Apostle Peter tels us, *the righteous shall scarcely be saved, in regard of the many troubles they are to undergoe, 1 Peter 4. verse 18.* where we may see that the way to Heaven is a way of difficulties. Fourthly, it will further appeare that the way to Heaven is a way of difficulties; if thou takest notice of thine owne experience, how hard a thing it is to enjoy God, or to have communion with him; now if it be so hard and difficult a thing to enjoy God here, or to have a taste of his pre- sence; consider then how hard and difficult a thing it is to attaine or get to that place where God is to be enjoyed for ever. Thus you see that the way to Heaven is a way of difficulties, and there- fore it informes us, that it is not so easie a thing to goe to Heaven, as men generally thinke for; the most men and women in the world, because they pray, and because they goe to Church, and performe some other duties, they thinke they are sure of Heaven; when alas it is no such matter, it is not so easie a thing, no, it will cost thee thy greatest paines and labour all thy dayes. Now we come to the second observation which is this, that it is the du- ty of all men and women to labour and strive for the salvation of their soules, this will appeare if we consider these places of Scripture. First, the words of the text, *Strive to enter in at the strait gate*; Againe, the words of the Apostle, *Make your cal- ling and election sure*, and make an end of your owne salvation with feare and trembling: Againe, *So runne that you may obtaine*: thus thou seest thou art commanded of God, of Iesus Christ, and of his Apostles, to labour and strive for the salvation of thy soule; besides, if there were no command, Heaven is worth the labouring for, and seeking after; and therefore it reproveth all slothfull and negligent men and women that are carelesse of Hea- ven, and of the saving of their soules, as though Heaven and hap- pineffe were not worth the looking after; Let such therefore know, that their flighting of Heaven is a certaine signe that they shall never come in Heaven. But to come unto the third and last

last conclusion, which is this, that there are many men and women in the world, who seeke after Heaven and the salvation of their soules, who shall never attaine unto it; so saith the text; *Many shall seeke to enter in, but shall not be able.*

Now we come unto some reasons, or grounds why many men seeke after Heaven, and the salvation of their soules, and shall not attaine unto it; There are eight sorts of men, who may be said to be seekers of Heaven, who shall never enter into Heaven.

The first is, ignorant seekers; an ignorant man may seeke Heaven all his dayes, and yet perish in the end; and therefore *Salomon* saith, *without knowledge the heart cannot be good*, and an ignorant man is one of them that the Lord threatens to come in flaming fire against: *2 Thes. 1. v. 8.*

Secondly, profane men, who will pretend to be seekers of Heaven, and to be as good as the best, those men shall never come in Heaven; no, the Lord will come in flaming fire against them, as wel as the ignorant, and therefore see that forenamed place in *2 Thes. 1. v. 8.*

The third sort are those that will and doe mixe their owne doings with the merits and righteousness of Christ, as the Papists, and Popish Professors doe, who would make their prayers and their performances their Saviour; this is a fundamentall error that will deceive all that doe thereon rely, Christ will be a whole Saviour, or none, and therefore deceive not thy selfe unto thine owne destruction; this is the third sort of men that miscarry in their way to Heaven.

Fourthly, there is another sort, and they are such as generally are called civill honest men, who are square in their dealings, who pay every man his owne, so that none can say blacke is his eye; and for all this there is but meere nature: And the Apostle saith expressely, *flesh and blood cannot inherit the Kingdome of Heaven*, in the first of the *Corinthians* the 15. chapter and the 50. verse. And our Saviour saith, *that Publicans and Harlots shall enter into Heaven before them*: These are proud selfe-conceited men, who are righteous in their owne eyes, and whom Christ came not to call.

Fifthly,

Fifthly, yet there is another sort that goes further, and that is the carnall Gospeller; this man will not onely be square in his dealing, but he will go further, he will go to Church, pray in his family, and performe many other duties; nay, you shall have this man in solemne duties, and dayes of humiliation, both public and private, and yet but meere nature: this is one of your faith and troth Christians, who will sell their faith and troth for a passion, or some other base lust; these are also false seekers of Heaven.

Sixthly, there is also another sort, and they are your slothfull Professors, those are also seekers of Heaven, those will be drawne to Church, and it may be, to performe some duty; it may be these will pray, but it will be in their bed, or when they are washing, or making themselves ready: these are they that *Salomon* speaks of in the first of the *Proverbs* the 32. verse. *Ease*, saith he, *slais the foolish*, these are easie, lasie Professors, that are indifferent how things goe, so that they may have pleasure, ease, prosperity, and the like; whether we have a Gospel or no Gospel, it is all one to them; whether a Christ, King of his Church or no Christ, they care not, it is an indifferent thing to them, these are another sort of seekers that Heaven is shut against.

Seventhly, againe, there is yet another sort, and they will goe farre in Profession, who are also glorious in shew, and these I call sinne-regarding seekers; men that are eminent in shew, and in the performance of duties, yet there is some lust, or some secret bosome sin which they cherish, or take pleasure in, which is enough to damne their soules for ever.

Eighthly, againe, in the last place, let us see the leader, or the Captaine of all these false seekers, and that is the Hypocrite, who is as cunning as he is deceitfull; he is a companion for all sorts of men, both for the good and the bad; if thou goest to Church, he will goe with thee; if thou wilt fast and pray, he will doe so too; if thou wilt visit those that are in distresse, he will visit with thee; if thou weepe, he will weep, and happily, if thou rejoyce, he will rejoyce too; as he is cunning, so he is deceitfull, for he dissembles in what he doth, yet he is so cunning that he hides it from thine eyes.

Let

Let us therefore see how far an hypocrite may goe, and then we shall endeavour to unmaske him, that so he may appeare as he is. An hypocrite may goe very far, as we shall instance in some particulars: First, he hath his good desire; so *Balaam, Numb. 32. Ob that I might die the death of the righteous, and that my last end might be like unto his!* And so *Simon Magus, Acts 8. vers. 24. Pray you unto the Lord for me.* Thus thou seest an hypocrite may have his good desires; nay further, he may not onely have his good desires, but he may performe many good and weighty duties: First, he may fast and pray, so *Isaiah 58.* nay, he may forsake many sins; yea, and heare Sermons with delight, so did *Herod, Marke 6. vers. 20.* He may be a preacher of the Gospell, so was *Judas*; yea further, an hypocrite may have a taste of glory, and of the powers of the life to come, *Heb. 6. vers. 4.* nay, he may goe to the very gates of Heaven, so did the five foolish Virgins, *Matth. 25.* Thus thou seest an hypocrite may have his good desires, and goe very far in the performance of duty, and in the enjoyment of many singu'ar privileges; and therefore to unmaske the hypocrite, let us see wherein the child of God and the hypocrite differ: First, in desire. Secondly, in the performance of duty. And thirdly, in the enjoying of a divine influence.

First, for desire, the hypocrite may have as good desires as the best of men; as he may desire to be happy, so without question he may desire to be holy; not because he hath a love to holinesse, but because he sees a necessity of holinesse to make him happy, and to free him from divine vengeance: Now the child of God desires holinesse for it selfe, and for that amiableness that is therein; he doth not with the hypocrite desire holinesse onely to be happy, but that he may be as well holy as happy. And herein the child of God and the hypocrite differ in their desires. Let us in the next place see wherein they differ in the performance of the duty of prayer, or in the reforming of evill: First for prayer, an hypocrite may exceed the child of God to the sense or view of others: they both, I say, may have assistance from God, they may poure out their soules before him; now both being assisted by God in the performance of duty, how shall we unmaske the hypocrite, and distinguish the one from the other? The hypocrite having been assisted,
and

and rising up from duty, as he looks for praise and admiration from others, so he is lifted up with pride and high thoughts of himselfe, being hardened, and made more obdurate then before. Now on the contrary, the child of God, having been assisted, and rising up from that duty, he is a more humble, and self-denying man then before; he is so far from being proud, or self-conceited in himselfe, that he is rather in a weeping frame, abhorring of himselfe. It is in this case, as it was with *Isaiah*, *Isaiah 6.5.* *Oh,* saith he, *I abhor my selfe in dust and ashes, for mine eyes have seen the Lord, the Lord of Hosts.* Thus it is with a godly man, and herein he differs from the hypocrite, in the performance of duty. Let us in the next place see wherein they differ in the reforming, or leaving of sin, which is proper to the child of God, and which the hypocrite doth imitate him in: The hypocrite leaves or forsakes sin, because it may procure shame, punishment, and other inconveniences: now the child of God, he leaves sin because it is contrary to the will of God, and the breach of his Law; and herein the child of God and the hypocrite differ in their reformation. Lastly, let us consider wherein they differ in respect of the Divine presence or influence that the hypocrite may have a taste of: It is with the hypocrite in this case, as it is with him in the duty of prayer; if at any time he hath a taste of the divine presence, he is puffed up with pride, and made more obdurate then before: and besides it is but a flash, and therefore called by the Apostle a taste, *Hebr. 6. vers. 4.* Now the child of God doth not onely finde a sweetnesse which doth beget a longing after it, but it doth dissolve him into nothing. This was that indeed, that made *Isaiah* abhor himselfe, and it makes the child of God lie downe in the dust, that one so vile, so sinfull, and so uncleane, should be so happy as to enjoy the presence of the great God. And herein the child of God differs from the hypocrite.

And thus having unmasked the hypocrite, we see that many shall seeke Heaven, and the salvation of their soules, but shall never attaine unto it: and therefore this serves for information, first that it is not so easie a matter to attaine Heaven; and the salvation of our soules, as the World thinks for: no, thou mayst goe to Church all thy daies, pray in thy family, and turne from many sins;
 nay,

may, thou mayst not onely desire to die well, but thou mayst also desire to live well, and so to come unto the very gate of Heaven, and yet perish in the end. Oh consider this, all you that forget Heaven, and the salvation of your soules; what will become of you that goe on in a course of fiane, the swearer in his swearing, as though he would teare the great and dreadfull God out of Heaven; or the drunkard in his drunkenesse, the adulterer in his adultery, or the lier in his lying, or what sin soever, though never so small, continued in, will damne the soule for ever. If many shall seeke to enter in, and shall not be able, what will become of him that never seekes after Heaven?

Secondly, it informes us of that small number that shall be saved, then it ought to be the wisdom of all men to looke to their standing, let none rest in any formall course; no, you that are professors of the Gospell; rest not upon your profession, nor upon your performances, trust not in your gifts, relie not upon your abilities, no, no, bring forth your evidences for Heaven, prove your selves to be in the faith, know that Jesus Christ is formed in you, for many shall seeke to enter in and shall not be able.

Observations.

Joseph knew not *Mary* till Christ was borne, *Matth. 1. 25.*

But *Mary* had sonnes and daughters after Christ was borne, *Matth. 13. 55, 56.*

Christ is the beloved of his father, *Matth. 3. 17.*

And God is said to be the divels Lord, *Matth. 4. 10.*

The divels confesse Christ, *Matth. 8. 29.*

Peter is a married man, *Matth. 8. 14.*

The loving our enemies as our selves, and the overcoming evill with good is a certaine signe of mans being in the state of grace, *Matth. 5. 45.*

Man must give an account of every idle word, *Matth. 12. 36.*

Many of the Saints are already risen from the dead, *Mat. 27. 52.*

As it is a happinesse to the divell to be in possession of a man, so it is his torment to be dispossessed of a man, *Mark 5. 7.*

Yet the very thought of God makes the divels to tremble, *James 2. 19.*

It is great pittie, and to be lamented, that we who are called Christians

Itians should be so miserably divided about Christ, and his Gospel. That we are so, it will appeare, if you take into your consideration these many and different opinions following, which are of dangerous consequence, yea so dangerous, that if the Parliament, & those that have the Sword of justice, in their hands do not suppress them now after their discovery, they will not onely be guilty of many sins, but of blasphemy in the highest nature. I shall therefore first of all set down those opinions distinctly by themselves, and then I shall produce some remarkable Scriptures against them, that so the unfoundnesse of some and the blasphemy of others may appeare to the whole world: and the opinions are as followeth:

1. That Christ shall come and raigne personally on earth a thousand yeers before the end of the world. And that the faithfull who are dead shall be raised out of their graves to live and raign with him.

2. That there shall be two daies of judgement: one when Christ comes to raigne, and another at the end of a thousand yeeres.

3. That in those thousand yeers there shall be neither sorow, nor death.

4. That the heavens that now are must be dissolved before Christ come to raigne.

5. That he that belceives not these things to be true, believes no truth of God at all.

6. That none but believers ought to be baptized, and not children.

7. That Christ in his death did intend the salvation of all men that ever were created.

8. That the doctrine of free grace is not the doctrine of the Gospel.

9. That God doth not afflict for sin.

10. That the Law of God is of no use to believers.

11. That God doth not elect man to salvation before he do believe.

12. That God hath not appointed any to destruction.

13. That no man ought to pray but when the Spirit moveth him.

14. That a justified man ought not to ask pardon for his sins.

15. That a man in this life may attaine unto perfection, or be without sin.

16. That there ought not to be prayer and fasting in the daies of the Gospel, save onely for the choosing of Church officers, and casting out of devils.

17. That it is not lawfull to joyne with any in dutie that is out of a Church estate.

18. That the first day in the weeke ought not to be kept for a Sabbath.
19. That it is not lawfull to settle Religion with the Sward.
20. That every man ought to have liberty of conscience in matters of Religion.
21. That if we have not a command out of the Gospell for every thing we doe, it is will-worship.
22. That it is not lawfull to study the Scriptures.
23. That the R. mish beast spoken of in the Revelations hath not yet a being in the world.
24. That a man whom Christ died for may perish.
25. That there ought to be no sorrow for sin.
26. That markes and signes prove no man to be in the state of grace.
27. That Christ is not yet come in the flesh.
28. That there is no resurrection of the dead.
29. That there is neither hell nor divell.
30. That the soule is mortall, and dieth with the body.
31. That we have no true Church in England.
32. That we have no true Ordinances.
33. That our best Ministers are not the Ministers of Christ, but jugglers, and cheaters, and soul-deceivers.
34. There is also a generation of men that call themselves Successors or Steekers, and they say, there is no true Church upon earth.

Reader, I shall now present unto thy view certaine Scriptures according to my promise, whereby thou maist see the unfoundnesse and blasphemy of those opinions.

Now the Spirit speakes evidently, That in the latter times some shall depart from the faith, and shall give heed unto spirits of errors, and doctrines of devils, and many shall follow their damnable waies; by whom the way of truth shall be evil spoken of, 1 Tim. 1. 4. & 2 Pet. 2. 2.

I shall now come to those opinions that I promised in my Epistle, and first, Whether Christ shall come and raigne personally upon earth, before the day of judgement, or no? This question, I must confesse, unto me is very incredulous, because the Scripture knowes no such thing, Acts 3. vers. 20. where the Holy Ghost saith expressely, the Heavens must containe him untill the restauration of all things; and sure I am, that there cannot be a restauration of all things till the end of all things, Againe, Job 14. vers. 12. Man, faith

he, *lies down, and riseth not till the Heavens be no more.* If they rise not till the heavens be no more, how is this opinion true, that saith, *That all the faithfull must be raised up when Christ comes to raig* againe? In the first of *Corinthians* the 15 chapter, the Apostle in that chapter is chiefly proving, first resurrection, and then the necessity of it, and thirdly the time when it shall be: the former is not in question, onely the latter, when they shall rise, whether a thousand yeeres before the day of judgement or at the day unto which the Apostle answers and saith, *the dead do not rise untill the last day*, vers. 52. Again, vers. 23. *they shall rise*, saith the Apostle, *at Christs comming.* But when doth Christ come, might the objector say, a thousand yeeres before the last day, or no? Unto this the Apostle also answers, *No*, saith he, *then is the end of the world*, vers. 24. You see how contrary this opinion is unto the word of God. But besides, see what our Saviour saith, *I will leave the world, and goe to the father.* He doth not say, he will come againe, and live with you a thousand yeeres; no, saith he, *you shall see me no more.* Besides, I beleeve that it is not a thousand yeeres unto the day of judgement, and yet Christ is not come to reign on earth. I say, by all signes and tokens, the day of Christs comming to judgement will be before one hante thousand of yeeres be expired; if the Jewes were called what (almost) is there to be brought to passe? It is certaine, that God hath almost powred out the vials of his wrath upon the throne of the beast. The Scriptures that they alledge for the proving of their tenets, are these: *Psal. 10. vers. 1. The Lord said unto my Lord, Sit thou on my right hand, untill I make thine enemies my foot-stool.* By the right hand of God in this place, they would have it meant, the Church here on earth: not minding the best expositer of Scripture, which is the holy Ghost, in *Acts 2. v. 33, 34.* where it is evident, that their exposition is false, and that by Gods right hand, in that place is meant, the bosome of the Father in glory. Again, we will come unto that place that they most rely upon, and that is, in *Revel. 20. from vers. 1. to vers. 8.* doe but take notice unto what a shift these menate, put to maintaine a tenet, that the Scripture knowes not, for the place alledged is a controversall place, which expositors cannot agree about; I my selfe have seen many, all of different opinions: and as for this opinion, they owne not, onely one, who conceives it for an ancient heresie; but for the place it selfe, I conceive

ceive it is either a history, or a mystery; if historicall, then all historicall, and if so, it proves not their tenet; there is mention made of a chain, and a deep pit, seals, seats, and the like; now, what an absurd thing is it to imagine, that Christ, when he comes, will bring a chain, and a key in his hand from heaven; I say, what a ridiculous conceit would this be?

Againe, if it be a mystery, it serves not for their purpose neither; for by the thousand yeeres there spoken of, must be meant something else; but how ever, I am certain the holy Ghost speaks of the great and last judgement, in v. 12. of the same chap. But how ever, to me it is probable, that the Church was then in persecution; and that the Angel spoken of in the first verse, was some messenger, or deliverer, that God raised up to deliver his Church; and by Satan, that was to be bound, is meant wicked and ungodly men, who are the instruments of Satan; and by the thousand years, some time of peace that the Church had, after her deliverance; a certain put for an uncertain, as is in other places of Scripture: thus much I thought good to speak concerning this particular, humbly conceiving of it to be false and untrue. In the next place I shall speak something concerning Baptisme, the great point now in controversie, occasioned by those, who are generally called *Anabaptists*, or as some call them *Antinotians*; the quere, or the question is, Who are fit persons to be baptized, on who hath a right unto that ordinance? Unto this I answer, all those that doe beleve, have a right unto that ordinance; for this, there is none makes question, but it is granted on either side: the great, or the grand question therefore is, whether infants, the children of beleiving parents have a right unto that ordinance; to this I answer. First, all that are within the covenant, have right unto the seals of the covenant; this I doe suppose that none of understanding will deny, but that children be within the covenant, it is cleare, *Acts 2. 39. The promise is made to you and to your children*, and therefore children must of necessity have right unto that ordinance. But it will be said, if children have right unto that ordinance of baptisme, they have also right unto that of the Lords Supper, for that is also a seal of the covenant as well as the other: to this I answer, it is true, it is a seal of the covenant as well as the other, and children have a right unto that ordinance of the Lords Supper as well as that of Baptisme, yet it doth not ther-

for:

fore follow that they may be admitted unto that ordinance, because there is more required of those that shall participate of that ordinance then of the other; As first, there must be examination, *let every one examine himself*, saith the Apostle. Again, there must be a discerning of the Lords body, which infants are no ways capable of, & therefore not to be admitted unto that ordinance; An heire, when he is first born, hath a right unto his inheritance, but he doth not presently therefore enjoy it, because he is not fit for it; even so, a child may have a right unto that ordinance, but because he is not capable of it, he is kept from it. But it wil be objected that neither Christ, nor his Apostles did ever baptize any, but those that did beleeve; and therefore children ought not to be baptized because they doe not beleeve: the objection hath two parts, we will therefore divide it, and speak to each part distinctly. And first, to say that Christ and his Apostles did never baptize any children, that remains to be proved. But thou wilt say, there is neither precept nor example for the baptizing of children; admit this to be so, what precept is there for the keeping of the Lords day, or what precept is there for men to pray evening & morning in their families? or what precept or example is there for women to be admitted to the Lords Supper? and yet this is their owne practise, and yet I suppose it is no sin; Nay what example is there in all the Scripture, of any that did pray evening and morning in their families? and yet it is no sinne to doe so: and yet thou wilt say, it must be a sin to baptize children, because there is neither precept nor example for that thing. Again, I am as certain that there was children baptized, as thou canst be of the contrary; but thou wilt say that thou dost not read of any that were; admit that, neither canst thou produce any one place that saith that children were not baptized: It is very strange unto me that any of understanding should once imagine that there were no children in those foure or five households that were baptized; but thou wilt say there was no mention made of any: it is true, neither is there mention made of men-servants, or maid-servants that were in their houses, and yet wilt thou be so madde as to thinke that there were neither men-servants nor maid-servants there? the Scripture is as well silent in the one as in the other: Now if there were no children, men-servants, nor maid-servants baptized; why doth the Apostle say, *they and their households*? the Apostle would rather have said, *I* beleeve,

leeve, and be baptized thou and thy wife; if there had beene, neither children, nor servants there, and therefore see the falshood of this opinion. Yet further, this opinion saith, that sprinkling is a device of Antichrist, and that all that are baptized, ought to be dipped: The author of this opinion should doe well to prove what he doth affirme, but he knowes if he knew any thing, that the word doth as well signifie sprinkling, as dipping; and if so, no device of Antichrist. But thou wilt say the Apostles never sprinkled any that we read of; admit this be true, I am sure thou canst not prove the contrary; that the Apostles did never sprinkle; for my part, I doe beleve that the Apostles, when they baptized *Lydia*, were not so immodest, as to pull off her clothes, and put her in a ditch; neither doe I thinke that all that the Apostles did baptize, were dipped; although it is true, they dipped many; but that women and children were all dipped, who were baptized, that remaines to be proved; and therefore command silence in the meane time: that there were many dipped that the Apostles did baptize, is very true and good reason there was for it. First, because that they were men generally, and such as lived in places of heathenisme, where they had not places so necessary and convenient for sprinkling, as we have; But in case they had, the generall multitude was so much against that ordinance, whether by dipping or sprinkling, that the Apostles were not onely thrust out of the Synagogues, but also out of their townes, where they were forced to abide in the wilderness, where they went into ditches and rivers, because I say there was no other place for them to baptize in. Againe, as I have said before, that the Apostles did formerly baptize women, thou canst very hardly prove; it is true, there was some that the Scripture makes mention of, wilt thou therefore conclude that there was but those women that we read of baptized; this thou maiest as well doe, as to say there were no children baptized, because thou doest not read of any, or thou maiest as well say almost that there were no women baptized, because thou doest not read how they were baptized. Againe, thou hast nothing but example to prove what thou wouldst affirme, that there is a precept to baptize, is true, *Mark. 28. 19.* but for the manner how, there is no precept; But thou wilt say, there are examples, and that sufficeth thee; doth it so? shall examples be thy rule in this? then they must be

be thy rule in all things, where thou hast not a precept; and if so, give me an example out of the Gospel, to inflict any punishment upon the breakers of the Law, or for praying before, or after sermon, which of the Apostles did so, and yet no sinne, thou wilt say thy selfe; But to conclude this, let me tell thee, that all the examples of the Apostles are so farre from binding to observation, that all their commands doe not tye to obedience: doe not now say that I have spoken blasphemy: first, consider that place in *Acts 15. verse 28, 29.* where they doe forbid eating of meat sacrificed to Idols, things strangled, and from bloud; here is a precept, a command, and yet for good reasons, and upon good grounds, may be dispensed with; and there is no question, but is dispensed with by the Author of this opinion, and yet in other things they will be guided by an example, especially when they know they shall be thought singular, and admired thereby; but I forbear, being ready to maintaine the lawfulnessse to baptize children against all that shall oppose, if this will not suffice.

Againe, there is another opinion occasioned by those men, and that is, that Christ did die, or lay downe his life for the salvation of all men, that ever were created; to this I answer, negatively, that Christ did not lay downe his life for all men, and I prove it thus.

First, those that God had made vessels of wrath, and prepared for destruction, Christ had no intent to dye for; but God made some vessels of wrath, and hath fitted them for destruction; therefore Christ dyed not for all men, *Rom. 9. 22.*

Secondly, those that Christ would not vouchsafe to pray for, he would not lay downe his life for; but Christ would not pray for all, therefore Christ laid not downe his life for all, *John 17. v. 9.*

Thirdly, all those that Christ laid downe his life for, he hath freed from the power of sinne, but all men are not freed from the power of sinne; therefore Christ died not for all, *John 1. 29. 1 Pet. 1. 24.*

Fourthly, all those that Christ died for, are reconciled unto Christ; but all men are not reconciled unto Christ, therefore Christ dyed not for all men, *Romans the fifth and the tenth verse.*

Fifthly,

Fifthly, all those that Christ laid downe his life for, are the sheep of Christ, *Iohn 10. 15.* but all men are not the sheep of Christ; therefore Christ died not for all men, *Mat. 25. 33.*

Sixthly, all those that Christ died for, shall be saved by Christ; but all men shall not be saved by Christ; therefore Christ died not for all men, *Rom. 5. 9, 10.*

In the next place, let us examine those Scriptures that they alledge for the proving of their tenent; we shall take them in order, and first; to that *Iohn 1. 29.* *Behold the Lambe of God, that taketh away the sins of the world,* by world in this place they understand all mankind, and they give this reason for it; because, say they, the Saints are nowhere called the world in Scripture: Do but see how willing these men are to be deceived, for if they would cast their eye upon the next leaf, *Chap. 3. v. 16.* where they may see that the Saints are called a world, the words lie thus, *God so loved the world,* now if those men can prove, that God loves the wicked of the world, whom he hath cast off; then by world, in this place, is meant, all men in the world: But it is evident that God hates them, and that he is angry with them every day, *Psal. 7. 11.* and certainly, those that God hates and is angry with, he doth not love at the same time. Again, if that place in *Iohn 1.* be so to be understood, that Christ died for all men; then, as I have said, he hath taken the power and guilt of sin from all men, and for this I refer them to the Text; but if they grant not this; they blasphemously make Christ an insufficient Saviour; but wee come to another place alledged by them, *Heb. 2. 9.* where it is said, that *Christ tasted death for every man,* by every man, they understand all men in the world, not once minding that the word *every*, or the word *all*, is to be taken restrictively, or with a limitation, that it is so, consider these places, *1 Time 4. 4.* the Apostle is there speaking of meates, which men do receive for their strength and nourishment, he saith, *every creature of God is good, and ought to be received,* now, what a madnesse were it, to take the word *every*, here in generall, or with the largest extent: for if every creature, then toades, and such as are venomous, which tend to the destruction of man, and therefore the word must be taken with a limitation: againe, *Mark 16. 15.* *goe preach the Gospell (saith our Saviour) to every creature,* now, what a ridiculous conceit were it, for any to thinke, that Christ gave a commission to his Apostles to preach to brut beasts, or irrational creatures,

tures, and therefore the word every must be limited unto man, who is a rationall creature: Further, in 1 Cor. 4. 5. *judge nothing before the time, untill the Lord come, who will bring to light the hidden things of darknesse, and make manifest the counsell of the heart, and then shall every man have praise of God.* I would now aske the author of this opinion, whether every man, at the day of judgement, shall have praise of God, or no? Sure I am, that the Scripture saith, *the wicked shall not stand in judgement with the righteous*, Psal. 1. 5. now if they shall not stand in judgement, but be stricken with amazement and terrour for their sins, how shall they have praise of God? Reader, thou feelest that the word all, or the word every, in Scripture is to be taken with a restraint or limitation, and so those places that they do produce: For to touch another place or two, which they do alledge, in 1 Tim. 2. 3. 4. *For this is good and acceptable in the sight of God our Saviour, who would have all men to be saved, and to come to the knowledge of his truth*, and so in 2 Pet. 3. 9. words to the same effect, the word all, in those places, is to be understood thus, some of all sorts, some in all Nations, some superiours, and some inferiours; so in 1 Tim. 2. *Only one place more, and that is, 1 Tim. 4. 10. where Christ is said to be the Saviour of all men, but especially of those that believe*, from these words they would affirme, that Christ died for all men, and therefore is said to be the Saviour of all men, to save them from wrath and condemnation, whereas Christ may be said to be the Saviour of all men, and that in these respects: First, he may be said to be a Saviour, in that he saves or preserves their lives: Secondly, as he delivers them from outward troubles, and thus *Ioshua* was called a Saviour, Heb. 4. 8. Thirdly, he may be said to be a Saviour, because he keeps them from hell and condemnation: Fourthly, Christ may be said to be a Saviour, in regard of the generall tender, or dispensation of the Gospel, and in these respects, he may be said to be a Saviour unto all men, as here in the Text, *but especially those that believe*, he is a Saviour unto them in speciall, he saves them from the wrath of God, from the power and guilt of sin, and from eternall condemnation: thus he saves those that do believe, and thus you have the true meaning of those Scriptures produced by them.

In the next place, see what absurdities those men fall into, as first, they overthrow Election, for if Christ died for all, why did not God elect all? Again, if Christ died for all, all are reconciled unto Christ,

Rom.

Rom. 5. 10. Againe, they are freed from the power of sin, in *1 Pet. 2. 24.* yet further, if Christ died for all, then must all be saved, *Rom. 5. 9, 10.* thus much I also thought good to speake concerning this divilish and pestilent tenent, derogating abundantly from the honour of Jesus Christ; thus they make him of no reputation, and his death and suffering of no value, therefore let me say in the behalt of Jesus Christ, as *Moses* in another case, *Oh foolish people, and unwise, do you thus requite the Lord, for all his death and sufferings?* I have heard you call our Ministers juglers, cheaters, and soul-deceivers, for no other thing, but because they differ from you in doctrine, and your cursed tenents.

But we leave this and come to the fourth opinion, which saith, there are two daies of judgment, wherein Christ will judg the world, the one at the beginning of the thousand yeares, when Christ comes to raigne, and the other at the end of the thousand yeares, which days the Scripture knows not of: that there is a day is very certain, but not two daies for this purpose see *1 Thes. 5. 2, 4.* where mention is made of one day, but no more; see further in that remarkable place, *Mat. 24. 36.* where our Saviour saith, *of that day and houre knows no man: oblerve then, it is but a day, and an unknowne day, for of that day and houre knowes no man, no not the Angels in heaven, nor Christ himself, as he was man, and yet those false speakers will not only tell us of two dates, but also when the daies shall be.* But we leave this, and come unto that which saith, *that in the thousand yeares there shall be neither sorrow nor death,* see this as contrary to divine truth, as the former in *1 Cor. 15. 26.* *the last enemy that shall be destroyed is death,* by this it is cleare, that death shall have a being in the world till the last day, and that man shall be sorrowfull all his daies, see *Job 4. 22.* *Whilst his flesh is upon him, he shall be sorrowfull, whilst his soul is in him he shall mourne,* so we leave this, and come to that which saith, *The Heavens which now are, shall be dissolved, and burnt with fire, before Christ come to raigne,* and for this they produce that in *2 Pet. 3. 10.* and *13.* in vers. *13.* there is mention made of the *new heavens, and new earth,* which (as they say) is the time when Christ will come to raigne, now in vers. *10.* which is before the other in the History, where it is said, *that the heavens shall melt with fervent heat, and the earth, with the works that are therein, shall be burnt up,* I say, because this is placed before the other, they conclude it shall be: For the o-

ther, now we shall refer our selves to the judicious Reader, whether this be either a safe way of reasoning, or understanding the Scriptures, for it is a frequent thing to put that before in the Letter or History, that in order or nature should follow after; see two places for this purpose, *Acts 20. 20*, first where repentance is put before faith, which in order of nature follows after, for *without faith it is impossible to please God, Heb. 11. 6.* againe, *2 Tim. 1. 9.* *Who hath saved us, and called us with an holy calling,* where we see mans salvation put before his calling, which in the order of nature should follow after: so in that place which they produce: for although in the tenth verse it is said, *the elements shall melt with fervent heat,* and after ward we expect new heavens, and new earth, which in order of nature goes before the other, then the sense runs thus; it is true, *the heavens shall be dissolved by fire, and the earth, with the works that are therein, shall be burnt up,* yet before this come to passe, we expect a more glorious estate of the Church, which is the new heavens and the new earth, there spoken of: and thus we leave this opinion, being as false as the former.

In his next opinion he saith, that he that believes not these things to be true, believes no truth of God at all, but his opinions being false, we refer our selves to the indifferent Reader. and come to that which saith, that God doth not elect or chuse man to salvation before he doth believe, and for this purpose they produce *Iohn 3. 36.* the words lie thus, *he that believes in the Son hath everlasting life, but he that obeyes not the Son, shall not see life, for the wrath of God abides on him,* in these words there is faith put before life, and disobedience before wrath, therefore say they, God doth not elect man before he doth believe, neither doth he reject man before he doth disobey:

To this I answer, that although faith is put before life, and disobedience before wrath, in the History, yet it doth not therefore follow, that men must believe before they be elected, neither that men must disobey before they be rejected: For, the Evangelist in this place, hath no occasion to speake of election or reprobation, neither doth he, but as he is advancing and exalting Jesus Christ, he shewes the happy condition of those that do receive Christ, and the miserable condition of all those that do not receive Christ; he that believes in him, shall be saved by him; but he that receives him not, shall perish in his sins, this, I suppose, is the true meaning of the Text, but in case *Iohn* did
speake

speake of election and predestination, doth it therefore follow, that man must believe before he is elected, because (I say) it is so in the Letter? who knowes not, that it is a frequent thing in Scripture, to put that before in the History, which in the order of nature followes after? as I have said before, otherwise, we should have none saved before they are called, as in *2 Tim. 1. 9.*

Much more might be said to this purpose, but this may suffice to shew, although faith should be put before election, yet in order it doth not follow.

Now in the next place we shall say something concerning election, that there election is not in question, but the time when it should be? To this I answer, that the time of Gods electing man, was before the foundation of the world: for this purpose see *Eph. 1. 4.* who hath elected us, or chosen, in him, before the foundation of the world, as also *1 Pet. 1. 2.* *who hath elected us according to the foreknowledge of God,* by this you see, that God hath elected man before the foundation of the world, see also *Acts 13. 48.* *As many as were ordained to eternall life believed,* it seems then, (notwithstanding the opinion of these men) that God hath elected man, not only before he doth believe, but before the foundation of the world.

Come we now to the cause of election, and that is, the meere favour and love of God in Jesus Christ, *Rom. 11. 28.* but as touching election, they are beloved for the Fathers sake. Away then with the opinion of the Papists, Arminians, and all others, who say that God doth elect for some fore-seen grace, faith, or other qualifications: a most pernicious conceit: let us now see the ends of election, and they are three, first to declare the riches of Gods grace, *Eph. 1. 6.* A second is, that we might be holy, *1 Pet. 1. 2.* A third and last end is, that we might be happy, *2 Thes. 2. 13.* And thus you see election proved, with the cause and ends of the same, as also the falshood of that opinion which saith, Man is not elected before he doth believe. And so we come unto another opinion, which saith,

Although a man be elected, he cannot know it: for a man can have no assurance of his salvation in this life.

To this I also answer and affirme, that a man in this life may have assurance of his salvation, know he is elected, and his name written in the book of life. See it first in *Job*, *I know that my Redeemer liveth, and that I shall see him with these eyes, Job 19. 25.* Mark, he

he doth not say, I hope my Redeemer liveth: no, I know that my Redeemer liveth, and that I shall see him againe: See the Apostle in *2 Cor. 5. 1.* For we know, that if this earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, but eternall in the heavens: and this we know, saith the Apostle: by this you see a man may have an assurance of his salvation in this life: this was also in Christ, not as he was God, but also as he was man, *Ioh. 17. 11.* I come to thee holy Father, and *Ver. 24.* Father, I will that those thou hast given me be where I am, that they may behold my glory, for thou lovedst me before the foundation of the world. Did Christ as he was man know that he was beloved of the Father before the foundation of the world? what then was this for, but to assure us of our salvation, and that with him we might be able to say, We come to thee holy Father, for thou lovedst us before the foundation of the world. Yet further, *1 Ioh. 3. 2.* Now are we the sonnes of God, this we know, this we are assured of, for his Spirit beares witness with our spirits that we are the children of God: *Rom. 8. 16.* *2 Cor. 5. 5.* And thus you see, that the Saints have not only assurance of their salvation, but the Spirit of God to witnesse this assurance, and therefore is called the Comforter, *Ioh. 16. 7.* and this Comforter cannot lie, *Heb. 6. 16.*

But being there is a spirit of error, and delusion, which witnesses and speaks peace to the soule; how shall we know the witness of the Spirit of Truth, from the witness of the spirit of error?

To this I answer: The Spirit of God never witnesses peace to any soule that is extravagant, or willingly keepes off from God. As the hypocrite, who is conformable in all respects, yet his heart and affections being off from God, and set upon his lusts, in their desires, though such a soule may have abundance of peace, it is not from God, but from the spirit of error; and so a man wrapt up in errors, contrary to the Gospell, let him boast of the Spirit, and the witness thereof, it is the spirit of error and delusion, and not the Spirit of God: for, that soule which the Spirit of God speaks peace unto, is not onely such a soule as hath received the truth in the love thereof, but also growes and increases in that truth received. Therefore, to conclude this, know that the Spirit of God witnesses peace to no soule, but to those that walk in the wayes of God. Away then with those that will not have sorrow for sin, and yet boast of abundance
of

of peace : This is not from God, nor his Spirit, but from the spirit of errour and delusion. And thus we come to that Opinion which saith,

God hath not appointed any to destruction.

That this may appeare to be as false as the former, consider these particulars. First, All those that God did not elect, he did reject. But God did not elect all. Therefore he did reject some. This (I suppose) no man will deny, knowing that election signifies a choice, or chusing, of some out of many, which doth presuppose alone to those that are elected : Or, as if God should have said, speaking to the vast multitude of mankind,

You are all my creatures, created by me, and therefore at my choice, to love or to hate, to save or to destroy, I will therefore elect and chuse some of you, who shall serve me in your generation, and after ward you shall be received into glory; where you shall behold my face for ever; but to the other he saith, you are also my creatures, but my heart is not towards you for good, I do not love you, and therefore you shall be the vessels of my wrath, to all eternity, never to behold my face to your comfort. If these poor creatures should now have replied, and said, Lord why, what evil have we done, that thou should deale thus with us? that is not the thing saith God, as I will have my mercy magnified, so will I have my justice glorified, and I will glorifie it upon you; and if so, shall the thing formed say to him that formed it, *Why hast thou made me thus? hath not the potter power over the clay of the same lump to make one vessel for honour, and another for dishonour?* Rom. 9. 21. Gen. 27. 23. The elder shall serve the younger, these words are expounded by God himselfe, *Mal. 1. 2, 3. Iacob have I loved but Esau have I hated:* and so againe by the Apostle, *Rom. 9. 13. where you see God is free in his love, and in his hatred; he may save whom he will, and destroy whom he pleases, and not be unjust in what he doth.* Againe the Apostle in *Rom. 9.* doth fully prove predestination, and this he doth by way of interrogation, or negation, which carries in them the force of a strong affirmation; *vers. 21. hath not the potter power?* as if he had said, the potters hath power, and wilt not thou allow that power unto God, which a mortall man hath, who are as earthen vessels in the hands of God? but whether thou wilt allow it, or no, what if God will shew his wrath, and make his power knowne upon the vessels

vessels of wrath fitted to destruction, verſ. 22. Againſe doth not the Lord ſay to Pharaoh, For this purpoſe have I raiſed thee up, that I might ſhew my power in thee, and declare my name throughout the earth: *Exod 9. 18.* where you ſee, that God will not have predeſtination hid in a corner, no, he will have it declared throughout the world. Againſe, the Lord ſaith to Moſes, I will have mercy on whom I will have mercy, and I will have compaſſion on whom I will have compaſſion, *Exod 33. 19.* and the Apoſtle (producing theſe words) makes this inference, and that with an emphasis, ſo then (ſaith he) it is not in him that willeth, nor in him that canneſt, but in God that giveth mercy, for he will have mercy on whom he will have mercy, and whom he will he hardens; and yet no injuſtice at all: Further he ſaith, ſhall the thing formed ſay, to him that formed it, Why haſt thou made me thus? reproving of thoſe men, who are ready to think much at the dealing of God, or to charge him with injuſtice, for ordaining men to condemnation. Thus you ſee it fully proved, that God hath appointed men to deſtruction.

Object 1. If this be ſo, that God hath appointed men to deſtruction, this is enough to make men either deſperate, or live a careleſſe life; for if God have appointed men to be ſaved, it is no matter how they live, they ſhall be ſaved; and if God have appointed men to be damned, they ſhall be damned, let them live never ſo well.

Anſw. In this Objection there is nothing but madneſſe, carnality, and folly, becauſe living looſely and deſpairing are two great ſins, and therefore man, in oppoſition to deſperation, is commanded to believe; and in oppoſition to profaneſſe, to be obedient, *Mark 16. 15.*

Eſa. 1. 19.

2 Men in the way of prophaneſſe, and deſperation, bring diſhonour to God, whereas it ought to be the care of all men to ſeek his glory.

3 For a man to grow deſperate, or prophane, is as much as lies in him, to bring himſelf unto deſtruction, although he was not appointed thereunto.

4 Although God hath appointed men unto deſtruction, thou not knowing that he hath appointed them, it is thy duty to be obedient, and ſay with Job, though thou killeſt me, yet will I truſt in thee, and with Eſther, if I periſh I periſh. So if God will deſtroy thee, let him deſtroy thee in the uſe of the beſt means, and in his own way; and if ſo,

if so, thy condemnation shall be lesse then theirs that perish in a way of desperation and prophaneſſe, and thus you see the folly and madneſſe of this Objection.

Object. 2. If God have appointed men to destruction, why doth he command the Gospell to be preached to those men, being he knows they cannot receive it.

To this I answer, God commands the Gospell to be preached in all places, and so to these men, that thereby he might gather together his Elect, who are scattered and dispersed in all Nations and Kingdomes under Heaven, *Matth. 24. 13.*

Secondly, God commands the Gospell to be preached to these men, that their condemnation might be the greater, the more means and the greater light that men have, they not making use of the same, the greater will their condemnation be, *Iohn 15. 22.*

Thirdly, God suffers the Gospell to be preached to those men, that they might be left without excuse, they injoying the meanes of grace, as well as those who are saved: they, I say, must lay the cause of their destruction, either upon themselves, or upon God. If upon themselves, they must confesse, and say, their condemnation is just, we have had the meanes of grace, even the meanes to save our souls, as well as others, but woe be unto us, we slighted it, and scoffed at those that did receive it, and therefore our condemnation is just. And if upon God, then, just and righteous art thou, O Lord God Almighty, true and holy are thy works, thou King of Saints, this, I say, will be their voice at that day, when their consciences are awakened, although now they are ready to charge God with injustice, and to say, that he hath not power, with the Potter, to make one Vessell for honour, and another for dishonour, and thus much for answer to this Objection,

Object. 3. If God have appointed some men to destruction, why doth the Scripture say, it is the will of our Saviour, that all men should be saved, and come to repentance, as in *1 Tim. 2. 4.* and *2 Pet. 3. 9.*

To this I answer, God hath a twofold will, a secret, and a revealed will, in his secret, he hath appointed men to destruction, and so wills their condemnation, as appears by his withholding of his grace and good spirit from them, that so the Gospell might not be made effectual to them, for this purpose, consider these Scriptures.

Goe, make the heart of this people fat, *Esa. 6. 10. Mat. 13. 14.* By hearing ye shall heare but not understand, by seeing ye shall see, but not perceive. Again, *Mar. 4. 12.* To them it is spoken in Parables, that seeing they may see and not perceive, and by hearing they may heare and not understand, least at any time they should be converted, and their sinnes be forgiven them. *Luke 8. 10.* words to the same purpose. *Joh. 12. 40.* there our Saviour saith exprefly, they could not believe because he had blinded their eyes, and hardened their hearts, least they should be converted and healed: and so *Rom. 11. 8.* words to the same effect.

But secondly, the words of the Apostle are thus to be understood where he saith, it is the will of our Saviour that all men should be saved, and come to repentance: that is, in respect of the generall tender of the Gospell, which is tendered to all. Againe, by having all men saved, and come to repentance, is thus to be understood; Some of all nations, some superiours, and some inferiours: the word *All* is to be taken with restriction or limitation, and so intending only those that God hath appointed to salvation, which are the elect, and the elect onely, and those he makes capable of grace. And thus much for answer of this Objection.

Quest. How doth God appoint men to destruction, as they are his creatures created by him, or as he doth foresee their sinnes and wickednesse that they would live in?

Ans. It is true, God did foresee the actions and sinnes of wicked men that they would commit: But as God did not elect nor chuse men to life for any vertue or qualification that he did foresee in them: neither hath he appointed man to destruction, because he did foresee their sinnes and wickednesse: but it arises out of his owne brest, according to the counsell of his will, for whom he will he hardeneth, *Rom. 9. 18.* What if God at the first had appointed all men to destruction, had he been unjust? Surely no: and this he might have done; and shall he be unjust in appointing but some out of many? O the folly and madnesse of men, who dare be so bold as to charge God with injustice, or to limit the Holy One of Israel, as though he might not do what he hath a will to do! What injustice was it in that God who had said, *Thou shalt do no murther*, to command *Abraham* to murther his sonne? Or what weaknesse in that God, who said, *Thou shalt not steale*, to command to rob the Egyptians?

tians? Shall not the Judge of all the earth do what he pleaseth, and that without controule? *Shall the thing formed say to him that formed it, Why hast thou made me thus?* And therefore I say, let carnall reason fall to the ground, and by no meanes question the dealings of God; no although thou seest things against reason, beyond reason, and contrary to reason, which thou art not able to comprehend; even then, I say, lie down and say, *As the heaven is higher then the earth, so are thy wayes higher then our wayes:* and therefore just and righteous art thou O Lord God almighty, holy and just are thy workes thou King of Saints: who shall not feare thee and glorifie thy name? for, *Thou turnest man to destruction, and saiest, again return ye sons of men, P sal. 90. 3.*

Quest. 2. Why hath God appointed some men to destruction, when he might have saved all?

To this I also answer: First, God hath appointed some men to destruction, that he might glorifie his justice in the severity of his wrath.

Secondly, God hath appointed some men to destruction, to make others stand in awe of him, the thoughts of this makes the Devils themselves to tremble, *Jam. 2. 19.*

Thirdly, God hath appointed some men to destruction, that thereby he might make his power to be knowne, *Exod. 9. 16.* and thus you see it fully proved, that God hath appointed men for salvation, and for condemnation, and that before the foundation of the world. And thus we leave that opinion being false and untrue, which saith, God doth not elect man before he doth believe, or reject man before he do disobay; and so we come to that opinion that saith,

The first day in the weeke is no Sabbath, and that it ought not to be spent in holy worship.

To this I answer, we are commanded every first day of the weeke to lay up in store for the reliefe of the Saints, as God hath prospered us, which is a worke for that day, *1 Cor. 16. 2, 3.* it was also the practice of the Apostle, to meet together on that day, *Act. 20. 17.* and being together, they were honoured with the presence of Christ, *Joh. 20. 19.* and it is called the Lords day, *Revel. 1. 10.* and if the Lords day, then a day distinct from all other dayes, and to be set a part for holy worship.

But they say we have nothing but examples for it, and whatsoever is done without a command is will-worship.

Do but see what a rod they make for themselves: for in one of their opinions they say, *That none but beleivers ought to be baptised*, not children by no meanes; but if you aske them where there is a command, that saith, none but believers ought to be baptised, they must lay their hands upon their mouthes: neither is there any one place that saith, Children ought not to be baptised. Observe then the deceit of those men, who will baptise believers, because they have example, but will not keepe the first day in the week, although they have many examples for it: but it seemes the one pleases their fancies better then the other, but we leave them, and come to that which saith,

If we have not a command out of the Gospell for every thing we do, it is will-worship, and ought not to be done.

See also the unsoundnesse of this opinion, for if it be so, men may steale, murder, and commit adultery, and be free from punishment; because (I say) there is no direct command to inflict punishment upon such offenders: it would also be will-worship to keep the Lords day, to pray evening and morning in our families, it would be will-worship to baptise children, and if so, I pray you let it be will-worship to baptise none but believers, if there be a command for it, let them produce it if they can.

But we leave this, being as false as the former, and come to that which saith,

Prayer and Fasting ought not to bee now in the dayes of the Gospell.

I might now produce that of our Saviour, where he saith, *When the Bridegroom is taken away, then ye shall fast*, Mat. 9. 15. but more fully, Mat. 6. 17. *When thou fastest be not as the hypocrites, and thy Father which sees in secret shall reward thee openly*, Vers. 18. I hope then being there is a reward promised, it is not unlawfull to fast. Yet further, there is a time when the Lord calls for fasting, *Ez. 22. 12.*

It might now be demanded, at what time or when doth the Lord call for this duty?

To this I answer, first the Lord calls for fasting, when judgement is threatned against a people, *Jonas 3. 4 5. Zeph. 2. 1, 2, 3.*

Secondly, when judgments are inflicting, *Ezek. 9 4.*

Thirdly, when judgments are inflicted upon a people, and they desire good successe against an enemy, or other waies, *2 Chron. 20. 3. Ezra 8. 23.* But these Scriptures are out of the old Testament, and the next opinion saith,

That we are freed from all obedience to the morall Law.

Vnto this Christ himself gives answer, the Law is not destroyed, *Matth. 5. 17.* and if it be not destroyed, who dare be so bold, as to say, it is of no use: so that a man may fall to adultery, murther, or any grosse sin, and the Law of the eternall God not take hold of him, or reprove him for the same: there is a great difference betwixt those men, and the Saints of God in former times, who had as much benefit by Christ as ever they had, and yet they honoured and spake well of the Law, saying, *it is holy, just, and good,* and he saith further, *I had not knowne sin, except the Law had said, thou shalt not lust,* *Rom. 7. 1. 2.* It is also called a spirituall law, Verse the 14. who art thou then, that wouldst be freed from that which is holy, just, good, and spirituall? consider what thou sayest, and do not vent thy owne shame: for to be freed from the mind and will of God, is to be freed from God himself.

When *David* would declare, not only his sincerity, but his love to God, he declared the same, by being obedient to his Law, *Psal. 119.* and the 97. Verse, *O how I love thy Law, it is my meditation continually.*

Further, it is eternall with God himself, and wouldst thou be freed from it? let me tell thee, whoever thou art, that wouldst have nothing to do with the eternall Law of God; God will have nothing to do with thee, but for thy destruction: for as thou hast no love to the Law of God, let thy pretence be what it will, thou hast no love to God at all.

And thus we leave this, and come to that which saith,

A man, in this life, may be as free from sinne, as Christ was, when he was here on earth.

That he was without sinne, is very certaine, as it is written in *1 Pet. 2.* and Verse 22. *Hee did not sinne, neither was guile found in his mouth.*

But that man, yea the best of men is guilty of sin, is as cleare, *Jam. 2. 3. In many things we sin all*, then not righteous as Christ was. Againe, *Eccles. 7. 22. There is not a man on earth that doth good, and sinnes not.* Further, the Holy Ghost saith, *If we say we have no sin there is no truth in us*: Then sure there is little truth in those men who speak thus against their own experience: for as all men have originall sin, so they cannot but know that they act and commit sin.

But we leave this also, as being contrary to divine truth, and come to that which saith,

A justified man ought not to aske pardon for his sinnes.

This is also contrary to the practice of the Saints in former times: but this they regard not. Further, the Holy Ghost saith, *He that confesseth and forsaketh his sinnes, shall find mercy*: then I hope not a sinne to ask pardon. This is also the doctrine of the Gospell, *Mat. 6. 12. Luke 11. 4. When you pray say, forgive us our sinnes.* I hope it is no sin when we have both example and command for it.

And so we leave this, as ridiculous as the former, and come unto that which saith,

No man ought to pray, but when the spirit moves him.

These men are far from the holy ones of God, who were frequent in this duty: but examples they will not allow of, unlesse they will serve for their owne purpose; let us therefore see, whether there be a command or no, *Iam. 5. 13. Is any afflicted, let him pray*, he doth not say, let him stay till the spirit move him; no, he must pray, moved or not moved. Againe, *Call upon me in the day of trouble, P sal. 50. 15.* Thus you see that God must be sought in the time of trouble, although not moved by the spirit, and thus you see the vanity of this opinion, which saith in this wise, if never moved, I will never pray.

But we leave this, and come to that which saith,

There ought not to be sorrow for sin.

For answer unto this; know that it hath been the practice of the faithfull, see it in *Peter*, who went out and wept bitterly, and good *David*, he declares his pain, and was sorry for his sin, *P sal. 38. 18.* Againe, sorrow for sin, is laid down, as an effect of true repentance, *2 Cor. 7. 11.* Further, repentance is one of the conditions of the Gospell, and sorrow for sin, is an effect of that condition, and therefore they that will not allow of sorrow for sin, doe deny sorrow for dishonouring God, and grieving of his spirit, and therefore to be feared,

feared, these men never knew what it is to have acquaintance with God, or if they did, they are now backslided, and wrapped up in error: For godly sorrow is also an effect of love, as of repentance, *David* was so far from not grieving for his own sins, that he grieved for the sins of others, and in *Psal.* 119. 136. *Mine eyes gush out rivers of waters, because men keep not thy law:* this was an effect of *Dauids* love, and therefore see the vanity of this opinion:

And so we come unto that which saith,

A man that Christ died for, may perish.

That it is as false as any of the rest, consider these Scriptures, *Psal* 91. 1. *Who so dwelleth in secrets of the most high, shall abide under the shadow of the Almighty.* Again, *Psal.* 125. 1. *They that trust in the Lord, shall be as Mount Sion, which cannot be removed, but abides for ever.* Yet further, in *1 Pet.* 1. 5. where the Apostle saith expressly, all they that Christ died for, are kept, by the mighty power of God, to salvation; observe then, if there be power in God to uphold them, then no falling away, and what blasphemer dare question this? But we leave it, and come to the next, which saith,

Signes and marks prove no man to bee in the state of grace.

To this I answer, and affirme, that none can know themselves to be in the estate of grace, but by marks and signes; for this purpose see in *2 Cor.* 5. 17. *If any man be in Christ, he is a new creature, that is, he is regenerate and born again, Iohn* 3. 3. *Old things are past away, and all things are become new, that is, former sins, and wicked courses of life that thou tookest pleasure in, but now all things are become new, that is, whereas thou wast an unclean person but now art made clean:* In a word, thou wast a hater of God, and of his waies, but now thou lovest them, for that amiablenesse that is in them, whereas before thou scoffedst at the Saints of God, but now thou lovest them, for the image of God, that thou see'st in them; and that this is a certain signe of thy well-being; see *1 Iohn* 3. 14. *We know that we are translated from death to life, because we love the brethren:* examine now, dost thou love the Saints of God, because they are Saints, and because of that holinesse thou seest in them? then mayest thou assure thy soule, that thou art in the state of grace, and in the favour of God: And what is this, but marks and signes, see one place more, *Gal.* 5. 24. *Wouldest thou know whether thou be in Christ, or no? The Apostle answers in expresse termes, and saith, They that are Christs, have crucified*

crucified the flesh, with the affections and lusts. Examine thy self now, is it the desire of thy soul, to have thy lusts subdued, and thy sins conquered, and doest thou use all good meanes for that end and purpose? if so, it is an evident signe of thy being in the estate of grace.

But they will tell us, that the testimony of the spirit, is the safest way, for a man to prove himself, to be in the estate of grace?

To this I answer, that those signes and marks, laid downe, cannot be in any soul, but the spirit must be dwelling, abiding, and witnessing to that soul, and these marks and signes, laid down, are not the fruits and effects of nature, but of the spirit, dwelling, and abiding there, and therefore those men, that deny marks and signes, and boast so much of the witness of the spirit, either know not what they say, or else they look upon the work of the spirit, which is sanctification, to be in the power of nature, which is little lesse then blasphemy: Again, aske these men, how they know the witness of the Spirit of God from the spirit of error, and they must be forced to come to marks, and signes, which now they will deny.

And thus you see it fully proved, that marks and signes, prove a man to be in the estate of grace. And so we come to that which saith,

It is not lawfull to studie the Scriptures.

I must confesse, had it not beene that the Scriptures by these men are fulfilled, I should have wondred to see men thus wrapt up in errors; but for answer hereunto, know that there are more Scriptures to prove the lawfullnesse of studie or meditation, then there are to warrant these men to be Leaders to a Church, or Pastors to a Congregation, *Psal. 119. 39.* compared with the 15. where we see, it was *Dauids* practice to be much in meditation; but they will tell us that these are only examples, which is not satisfactory: And therefore see a command, *2 Tim. 2. 15.* *Studie to shew thy selfe approved to God, a workeman that need not be ashamed, deviding the Word of truth aright.* Note then, here is a precept and a command to studie, *Approve thy selfe not only to God, but to devide the Word of truth aright.*

And thus I take my leave of this opinion, and come to that which saith,

It is not lawfull to joyne with any in duty that is out of a Church-state.

Observe

Observe by the way, they look upon us in England out of a Church-estate, and therefore not to be communicated with: see the charity of those men who will not communicate with their brethren, although they do excell them for grace and godlinesse. But to the thing in hand: I shall demand of those men what Church Philip was of, who did partake of two Ordinances at one time, *Act. 8. 35, 36.* againe I demand what Church the fivethousand were of, that Christ himselfe had communion with, *Joh. 6. 10, 11.* surely these men will not say, they were of the Church of Christ; for they followed Christ for no other end, but to fill their own bellies, *Verf. 26.* and sure I am, when our blessed Saviour gave commission to his Disciples to baptise, and preach the Gospell, he did not intend that they should have communion with none but those that were in a Church-estate: no, they were to have to do with heathens, and such as knew not God, as Christ himselfe with Publicans and sinners.

And thus we leave those men to their own holinesse, who do in effect say, *Stand further off, for we are more holie then you,* And come to that which saith

Every man ought to have liberty of conscience in matters of Religion.

For answer unto this, know, that this opinion is destructive to our State, and it is also against the practices of the Apostles in the primitive Church, *Act. 15. 2.* there was a devision, the Apostles met at Jerusalem, *Ver. 4.* They with the Elders assembled together, *Verf. 6.* and they laid impositions upon the Church, *Verf. 20, 28, 29.*

And thus you see that men ought not to have liberty of conscience in matters of Religion, but that Synods may assemble and meet together to suppress errors, and to regulate abuses.

And so we come to that which saith,

The Beast spoken of in the Revelation hath not yet a being in the world.

For answer unto this, know, those men give the ly to all learned godly men that have writ above this hundred yeares.

Secondly, they deny the Pope to be Antichrist thereby they deny the Scriptures, for that Beast there spoken of hath had a being in the world, ever since the Apostles time, *2 Thes. 2. 2, 7.* The mysterie of iniquity (saith the Apostle) doth already work. Observe then, that Pope that now is, had his being in the world (by his Predecessors) in the Apostles dayes.

Againe, if this Beast have not his being in the world, how come our Ministers and Church to be Antichristian, which hath a being in the world, as they say they are all, though they can never prove it. But that this Beast hath his being in the world is very cleare: let us therefore see him as the Holy Ghost hath described him: And,

First, he is said to *sit in the Temple of God, shewing himselfe to bee God, 2 Thes. 2. 4*. This is true of the Pope, he sits in the consciences of men by his Lawes, Edicts, Commands, Injunctions, and the like: so that none can buy nor sell, but those whom the Beast hath marked, *Rev. 13. 16, 17*. Again, this Beast is said to make warre with the Lamb, *Verf 7*. This is also true of the Pope: and therefore see him now in his Armies throughout the Christian world: may cannot poor England give testimony of this? yea surely: and shall Ireland be silent, which is now weiring in blood, by the Popish Army: and if so, hath not this Beast a being in the world? Further, he is said to be a scarlet-coloured Beast, onely to shew unto us, that he hath shed the blood of the Saints and Martyrs of Jesus. And is not this true of the Pope? Much more might be said, to prove this Beast to have his being in the world; but this may suffice. And so we come to that which saith,

Religion ought not to be settled by the Sword.

It seems these men have little acquaintance with the Scriptures, which shew it hath been the practice of godly Kings in all ages before Christ, and that it shall be the practice of the Church of Christ unto the end of the world, see these Scriptures, *Mat. 27. 25. Mar. 15. 24. Luk. 23. 34. Act. 10. 1, 2*. These places prove that there were souldiers in the days of Christ, and of his Apostles: And observe, as some of them were godly men, so there were none that were reprov'd for being souldiers: then it is lawfull so to be, in the Epistle of Jude, *Ver. 3*. we are commanded to *contend for the Faith, which is the Gospel*: and if so, why not by the sword? But however, see *Rev. 17. 14, 15, 16, 17*. compared with *Chap. 19. Verf. 18, 19, 20, 21*. where we have, and shall have, the Armies of the Beast, and the Armies of Jesus Christ in the field, which Scriptures are now fulfilled in England, Ireland, and other parts of the Christian world, where there are not onely Armies against Christ, but for Christ. Againe, Christ telling his Disciples of the signes that shall come to passe before the end of the world, saith, *Ye shall heare of warres, and rumours of warres,* *Mat.*

Mat. 24. 6. Observe then, there shall be warres, both against Religion, and for Religion. And thus you see, that Religion may and ought to be settled by the Sword. And so we come to that which saith,

We have no true Church in England.

I must confesse, I do not remember that the Church of England is any where spoken of in Scripture, as the Church of Corinth, and other Churches were: but doth not the Church of England professe the same Faith with the Apostles, maintain the same Gospell, and believe in the same Jesus for life and salvation? Let them herein accuse her if they can. But they will tell us, our Church was not rightly gathered at the first: for, it was established by the Sword, or Proclamation, whereas it ought to be gathered by the preaching of the Gospell. If this be so, that no Churches are true Churches, but those which are gathered by the Gospell: Observe, how come their Churches to be true, which are not so gathered? But to maintaine and justifie the Church of England, let me challenge all the Churches in the World, to give the same testimony of their truth, that the Church of England is able to do.

First, she hath professed the Gospell against all oppositions, to the losse of estate, liberty, and life, both in her Ministers and Members.

Secondly, she hath retained and kept all her Fundamentalls in the worst of times?

Thirdly, She hath converted, and brought many thousands home unto Jesus Christ, which are undeniable testimonies of her truth. Let them now shew (if they can) a false Church that hath brought so many souls unto God, as the Church of England hath done: but if they cannot, let them be ashamed of their slanders, and fearful of their finnes. And so we come to that which saith,

We have no true Ordinances.

For the truth of this, I shall appeal to the whole world, and demand whether Baptisme and the Lords Supper be true Ordinances or no, and whether Preaching and reading the Scriptures be Ordinances or no, and whether Prayer and Singing be Ordinances of God or no?

But they will tell us, we have no Discipline, we have not the Ordinance of Excommunication.

To this I answer: We have this Ordinance of Excommunication in being, although we have not had it put in execution, as I hope

now it will: And then, I wonder what our Sectaries will have to say against us? And so we come to that which saith,

Our best Ministers are so farre from being the Ministers of Christ, that they are Juglers, Cheaters, and Soule-deceivers.

Doe but see the impudency and wickednesse of those men who thus vent themselves against those that have begot them, if they be begot at all. When the Apostles were slandered, and spoke against by some who were troublers and disturbers of the peace of their Church, they appealed to the consciences of those men, and told them, that they themselves were the seales of their Apostleship, and that they had begot them through the Gospel, 1 Cor. 4. 15. And so I am, notwithstanding the slanders of those men, many of our Ministers may appeale unto the consciences of many, after the same manner, even to such as they have begot from the power of darkness unto light, and from the power of Satan unto God, and therefore shall shine as the brightness of the firmament forever and ever, Dan. 12. 3. And therefore strange it is to me, that those men should thus with open mouth speak they know not what, of those who have been and are faithfull, and truly godly.

But I leave them to their own workes, which will praise them in the gates, Prov. 31. 13. and I leave the others to the father of lies and slanders, and come to that blasphemous who saith,

Christ is not yet come in the flesh.

And here I shall lay down his chiefe ground, which is this,

Christ being promised to come out of the loynes of David, according to the flesh, but came of ~~the~~ the wife of Joseph, who we do not read came out of his loynes, and therefore those promises are not fulfilled concerning him.

To this I answer, if it had been needfull to have been recorded in Scripture, that Mary came out of the loynes of David, there we should have found it recorded, but there were many things both done and spoke, which we do not find in Scripture, is very certain, Joh. 21. 25. Again it is said in the Epistle of Jude, that Enoch prophesied, that the Lord should come with thousands of his saints: now because we do not finde this Prophecie, shall we conclude there was no such thing, which we might as well do, as to say, Christ is not come, because wee doe not read that hee came out of the loynes of David. But Christ being come, who was proved to come out of the

the stock of *David*, who dare be so impudent as to say, that *Mary* came not out of the same stock. Yet further it is said, that a virgin shall conceive and be with child, *Esa. 7. 14.* and this Virgin hath brought forth this child, *Mat. 1. 22.* and this child was *Jesus Christ*, who came out of the loynes of *David*, *Acts 2. 32.* Now if this blasphemer could produce any Virgin who never knew man to bring forth a child, who was both God and man, he might have some show for what he saith, and yet but a show: for, *Christ* is come, *Heb. 7. 14. 2^d Pet. 1. 17.* This is my beloved Sonne in Whom I am well pleased. And unto this bare all the Apostles witnesse. And therefore we leave this blasphemer, as denying God and his Word, and therefore worthy of deat^y. Further this blasphemer saith,

That there is no resurrection of the dead.

That this is as contrary to divine truth as the former, consider these Scriptures, *Exod. 3. 6.* I am the God of *Abraham*, the God of *Isaac*, and the God of *Jacob*: but least any should say, these words prove not the resurrection of the dead, see what our Saviour saith, *Mat. 12. 26.* And that the dead shall rise againe, it is evident: for, *Moses* describes it, when he said, I am the God of *Abraham*, the God of *Isaac*, and the God of *Jacob*: See also *Job 14. 15.* Thou shalt call and I will answer, *Esa. 26. 16.* Thy dead men shall live againe. And so *Daniel* 12. 13. Go thy way *Daniel*, for thou shalt rest and stand up in thy lot. And thus you see the resurrection of the dead fully proved. See onely one place more, which doth not onely prove that the dead shall rise, but that many of them are already risen, *Mat. 27. 52.* And the graves did open, and many of the bodies of the Saints that slept arose: And thus you see, that the dead shall not onely rise, but that many are already risen. It is true, there were some in the Church of *Corinth*, as also the *Sadduces* who were of this opinion, but they are in other places, and so is this blasphemer going to his. And so I come to that which saith,

The soule is mortall, and dies with the body,

Whereas the Scripture saith expressely, The body returnes to the dust and the soule unto God who gave it, *Eccles. 12. 7.* Againe, our Saviour saith to the rich glutton, Thou fool, this night shall they fetch away thy soule, *Luke 12. 20.* Observe then, if his soule were fetcht away from him when it did not die, and go to the grave with his body. And so we leave this, and come to that which saith,

That

That there is neither hell nor Devill.

Now that this may also appeare to be false, consider these Scriptures, *Esa. 30 33. Tophet is ordained of old, yea for the King it is prepared.* Observe then, there is a hell, a place of torment for a wicked King. Againe, *Psal 9 17. The wicked shall be turned into hell, and all the Nations that forget God.* Observe then, there is a hell. Let us now see whether there be a Devill or no, and for this purpose see *1 Pet. 5 8. Be sober and watch, for your adversary the devill goes about like a roaring lion, seeking whom he may devour.* Again, *Jam. 2 19. Thou believest there is a God, thou dost well, the devills also believe it and tremble.* It seems then there are both Devils and hell: but we leave them both for this blasphemers, without repentance. And so I come to those men who call themselves Successors, or Seekers, and they affirme:

There is no true Church on earth: and that a man may believe in the humane nature of Christ, and yet perish.

Vnto these men I shall onely say these three things.

First, they are notorious liars, in saying there is no true Church.

Secondly, they are carnall blasphemers, in dividing Christs humanity from his Divinity.

Thirdly, that they are notorious idolaters, in believing in his humanity, which is but a creature, being separated from his divinity. But we leave them unto the Apostle *Jude* where he saith, *They are wandering starres foaming out their owne shame, whose is reserved blacknesse of darknesse for ever, Vers. 13.*

There is yet another which saith,

The doctrine of free grace is not the doctrine of the Gospell.

To this I answer, that the Gospell doth hold forth free grace, and that it ought to be rendered to all sorts, and kind of men, and that it is one of the fundamentalls of the Church of England, and of all Protestant Churches in the world: and therefore none of understanding will speake against it.

There is yet another, that these men trouble themselves about, and that is,

Whether God do afflict for sinne or no?

To this I answer in a word, Although God do not afflict for the punishment of sin, as though his justice were not satisfied, or his wrath appeased, yet God doth afflict for the purging and driving out

out of sin, *Esa. 27. 9.* By this shall the iniquity of Jacob be purged; and this is all the fruit to take away sin.

Much more might have been spoken if there were pleasure and delight in these controversall things.



**An Appeal to all men of understanding,
whether learned, or unlearned, concerning
the truth or falshood of those opinions, with
the Confutation of the same.**

CHristian Reader, all, or the most of those opinions, I received from the mouthes of those, who are the authors and fomenters of them: My desire is, that thou wouldest take them into thy serious consideration, that so thou mayest be inabled to passe just sentence against them, inasmuch as they are of dangerous consequence, as may appeare by these particulars: first, they cause our common enemies, the Papists, to rejoyce, and say, that we do not know our owne Religion, because we have so many opinions amongst us: secondly, it causes the Cavaliers, the sons of *Beliall*, to say, our Parliament consists of none but Sectaries and Anabaptists, because we have so many opinions countenanced among us. Thirdly, those opinions are the bane of love, and Christianity. Fourthly, and lastly, God is much dishonoured thereby. Who now of understanding, could not in his heart desire, that those opinions were suppressed, and that God would put it into the hearts of those, who are repairers of our breaches, and restorers of our paths, for men to dwell in, to appoint some or other to looke after those great abuses.

Ier. 48. 10.

Cursed be he that doth the work of the Lord negligently.

Question.



Quest. **M**ay a Tradesman, who hath not been brought up at the University preach the Gospel; yea or no?

Ans. Yes he may: and for this purpose see *Act. 11. 19, 20, 21.* with *1 Cor. 14.* and it were to be wished, that the Parliament would now send forth men fearing God into the dark places of the Kingdom, where the Gospel is not preached, that by that meanes many soules may be brought home to God.

Quest. May a man who is not acquainted with the Greeke and Hebrew be a Preacher of the Gospel?

Ans. Yes he may: for although learning is necessary, yet it is not of absolute necessity to bring soules home to God, *Act. 11. 21.*

Quest. Can a man that is not acquainted with the Originall, understand or know the Scriptures?

Ans. Yes he may understand the Scriptures, and the minde of God therein more fully and truly then the greatest Rabbi in the world, *Mat. 11. 2* *Cor. 1. 6.* the Scribes and Pharisees were also learned men, as also our Prelates, and many of our Clergy-men, and yet ignorant of the Gospel: And therefore we conclude, that the understanding of the Scriptures is neither to the learned nor to the unlearned, but unto those whom God reveales it.

Object. The Apostle saith, that they that are unstable and unlearned, wrest the Scriptures to their own destruction, *2 Pet. 3. 16.* it seems then, that learning is of absolute necessity for the understanding of the Scriptures.

Ans. In no way slight learning, but give it its due honour and respect, for the translating of the Scriptures out of one language into another, and being truly translated, it is onely necessary: but not of absolute necessity, and this learning the Apostle speaks of, is onely the true knowledge or understanding of the Scriptures, and not the learning of the tongue.

Object. By this you would not have any wicked man to be a Minister of the Gospel, although never so learned.

Ans. Although a wicked man may be an instrument now of good in some respects, yet it were to be wished that none but those who are truly

truly godly, were Ministers of the Gospell, because none but they can or will make conscience of what they undertake, for it is written, *I will destroy the wisdom of the wise, and will cast away the understanding of the prudent*: Where then is the wise, or where is the scribe, where is the disputer of this world? hath not God made the wisdom of this world foolishnesse, *1 Cor. 19. 20.*

Quest. What is a lie?

Ans. Lies are taken divers wayes in Scripture.

1 For all sorts and kinds of sins, *Hos. 7. 3.*

2 Lies are taken for any weaknesse or imperfection. *Heb. 6. 18.*

3 Lies are taken for false doctrine, *Jer. 23. 26.*

4 Lies are taken for working of wickednesse, *Rev. 21. 27.*

5 Lying is taken for a mans speaking or affirming any thing contrary to his own knowledge, so Peter when he said, *I know not the man*, but more fully see that in *Act. 5.* when Ananias and Saphira his wife had sold their lands and possessions, and brought part of the moneyes, and laid it downe at the Apostles feet, telling them there was all, when they knew the contrary, this was an apparent lie, or it is as if we should say, the sun shines not, when we know it doth shine, or as if we should say, there is no light, when we know that there is light: this I say is an apparent lie.

Quest. What is an untruth?

Ans. An untruth is such a thing as we receive and report the thing being untrue in it selfe, as if any should tell us, that Babylon were actually fallen and we report this thing to be so, this is properly an untruth, or as if a man should tell us, that New-England is taken, or that there is peace in Ireland, and we report this to be so, this I say is an untruth.

Quest. What is equivocation?

Ans. Equivocation is thus much, as if you should say, there is no light in the Law, when you have a meaning in your selfe, that there is no light in the Law in comparison of that which is in the Gospell: or as you should say, you never heard a Sermon in your life, when you mean, you never heard a Sermon upon the Sea, where you never was: or as if you should say, you have not a wife, when you mean, you have not a wife present with you; or as if you should say, you have no money in your purse, when you know you have money in your pocket: This is equivocation.

Quest. *What is dissimulation?*

Ans. Dissimulation is thus much: for a man to pretend himself to be sick, when he is well, or for a man to pretend himself to be mad when he is not, as *David* before the King of *Gath*. This is dissimulation.

Quest. *What is policie?*

Ans. Policie is that whereby a man doth not only preserve himselfe in danger, but doth deliver himselfe from danger, see both these in *Paul*, *Acts* 23.6. when he was before the Counsell, and perceiving them to be divided, and the greatest part Pharisees, he cried out, *Men and brethren, I am a Pharisee, and the sonne of a Pharisee*; so he escaped their hands; or as if a man were in some strait, or hardship, as being at a Court of Guard without a Ticker, and espying some great man, pretendeth some businesse of moment with him, and by this meanes passeth the Guard: this is neither dissimulation nor equivocation, but direct policie, proceeding from the understanding.

E F N F S



